

THE

1/ PAN

CHRISTIAN

EAR BOOK

1935



THE LIBRARY

of

VICTORIA UNIVERSITY

Toronto

The la beauty are equalled.....welcomes you! Sports. Low prices in hotels and pensions.

Special facilities; perfect means of communication.

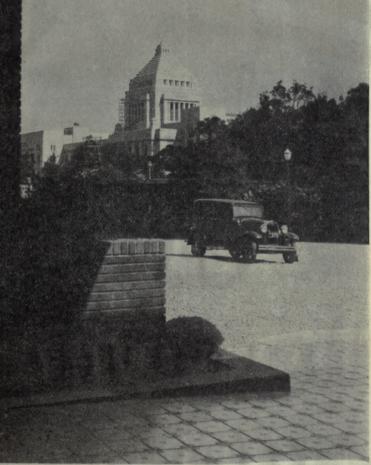
For Particulars Apply to:-

Japan Tourist Bureau

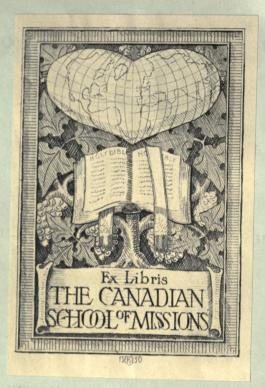
All Tourist Agencies



# JAPAN



APANESE GOVERNMENT RAILWAYS



### The George A. Warburton Memorial Collection

b e S a

n

Presented to The Canadian School of Missions by John W. Ross, Esq., LL.D., Montreal

#### THE JAPAN CHRISTIAN YEAR BOOK

SS edi to done to se continuing at the or at this

The Japan Mission Year Book being the thirty-third issue of

#### The Christian Movement

in

#### JAPAN AND FORMOSA

issued by

#### THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

IN COOPERATION WITH THE NATIONAL CHRISTIAN COUNCIL

Editor:

FRED D. GEALY

Associate Editor: AKIRA EBISAWA

Editorial Committee:

Countille of Reference and Counsel.

ARTHUR JORGENSEN T. MATSUMOTO

MRS. J. S. KENNARD S. YASUMURA

Published by KYO BUN KWAN GINZA, TOKYO

1935

3440 To 7

#### THE JAPAN CHRISTIAN YEAR BOOK 1935

Will be found in the libraries of each of the 22 Nippon Yusen Kaisha boats plying between Japan and Europe and America; also in the libraries of the 10 President (Dollar Line) boats in the America-Japan service.

MANUE

Is on sale at the following places:

IN JAPAN,

Kyo Bun Kwan, Ginza, Tokyo.

IN KOREA,

Christian Literature Society of Korea, Chong-no, Seoul.

IN CHINA,

Kwang Hsüeh Publishing House, 140 Peking Road, Shanghai.

IN GREAT BRITAIN,

Kegan Paul, Trench, Trubner & Co., Ltd. 38 Great Russell St., London, W.C., 1.

IN AMERICA,

Committee of Reference and Counsel, 419 Fourth Avenue, New York City, N.Y.

Price in Japan: Yen 2.50 ·

BN JAPAN

#### FOREWORD

In presenting the 1935 issue of the Japan Christian Year Book to the public, the Editors desire to express their gratitude to the many hearts and hands which have generously given of their time and energy to the preparation of its contents. A special debt is due to those Japanese friends who have no direct responsibility in the furtherance of the Christian Movement, but who freely and kindly gave from their busy hours to prepare articles representing points of view not obtainable from among our own group. An expression of thanks is also due to Miss Marion R. Draper, Reverend J. Fullerton Gressitt, and Reverend C. W. Iglehart, D.D., Ph.D., for preparing the translations of these articles.

The most uninteresting tasks in connection with the preparation of such an annual are the collection and tabulation of the material for the statistics and directories. Those who have had this work in charge have accomplished their duties with dispatch and accuracy, and throughout the year, those who use the book will be grateful to them.

The Editors present this book with the hope that it may not only be a record of past history but that it may hlep in some shall way in the creation of a brighter and richer future history. As we in our day look out upon the life of Japan and the modern world, we join in the ancient prayer: Maranatha.

enargabates, and waters, are story

The base of the state of the public the Bitters of the Bitters of the public to error research to the public to the publ

per the most anishten extensive to a consistent of the collection of the preparation of the period of the the period of the form of the first and directories. Those who have the work any charges have second listed action of the with disposent and property and deposits and property and deposits and property and the property of the period of the property of the period of the peri

The Editors present this book meith the hore that the hore that at married only he arrhend of passible to the but that it may him in some deal that was instore that are the arrhender of a west in the country of the modern world, we inin in the arrivant

A P A C TO A CONTROL OF CONTROL O

#### WHO'S WHO AMONG OUR CONTRIBUTORS

- Rev. K. E. Aurell is Secretary of the American Bible Society for Japan.
- Rev. G. W. Bouldin, D.D., who for many years had been engaged as a missionary in Japan under the Southern Baptist Convention, is now carrying on an interesting independent work among farmers.
- Rev. Gilbert Bowles is a missionary of the Association of Friends.
- Rev. T. T. Brumbaugh is a member of the Methodist Episcopal Mission, assigned to Wesley Foundation work among students. He is Secretary of the Federation of Christian Missions.
- Rev. E. S. Cobb, D.D., is a missionary of the Congregational Board, for many years holding a responsible position in Doshisha Theological Seminary.
- Rev. Akira Ebisawa is General Secretary of the National Christian Council of Japan.
- Rev. C. P. Garman is a member of the Congregational Mission, and Business Manager of the Kyo Bun Kwan in Tokyo.
- Rev. H. D. Hannaford, a missionary of the Presbyterian Church in the United States, is engaged in evangelistic work and also as a professor in Meiji Gakuin.
- Rev. F. W. Heckelman, D.D., is a member of the Methodist Episcopal Mission, and is professor of English Literature and Christian Morals in Aoyama Gakuin.
- Mrs. F. W. Heckelman is a missionary of the Methodist Episcopal Board, being assigned to Aoyama Gakuin.
- Mr. Giichi Ishikawa is Acting General Secretary of the National Sunday School Association of Japan.
- Mr. Arthur Jorgensen, a missionary of the Y.M.C.A., is one of the principal promoters of the important

- publishing agency called the Kirisutokyo Shiso Sosho Kankokai (Library of Christian Thought and Life).
- Mr. Genchi Kato, Professor Emeritus of Shinto at the Tokyo Imperial University, is the author of many learned treatises on Shinto and cognate subjects, of which the best known to English readers is A Study of Shinto, the Religion of the Japanese Nation.
- Miss Elizabeth H. Kilburn is a member of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, being engaged in evangelistic and industrial work in Sendai.
- Miss Ikuko Koizumi, sometime professor in Aoyama Gakuin Jo-gakubu and Shin-gakubu, is a progressive writer on educational subjects. Her two most recent books are Women's Education of Tomorrow and Women Move.
- Rev. Willis Lamott is a missionary of the Presbyterian Church in the United States and assigned to Meiji Gakuin. Mr. Lamott is the editor of the Japan Christian Quarterly.
- Rev. Takuo Matsumoto, D.D., is professor of New Testament at Aoyama Gakuin Theological Seminary, and is well-known as a writer on New Testament subjects.
- Mr. Toyotaro Miyoshi is Secretary of the National Christian Educational Association.
- Mr. K. Mizoguchi is Professor of Shinto at the Toyo Daigaku, and Assistant at the Shinto Research Institute attached to Tokyo Imperial University.
- Mr. Kokichi Morimoto, Ph.D., Hogaku-Hakushi, is Chief Director of the Bunka-Fukyukai Foundation, which includes among its activities a model apartment house, a research institute of consumption economics, etc. Dr. Morimoto is also principal of the Women's College of Economics.

- Mr. Herbert V. Nicholson is a member of the Friends' Mission of Philadelphia, and is engaged in a variety of economic reconstruction projects in rural Japan.
- Rev. Paul V. Oltman is a missionary of the Board of Foreign Missions of the Presbyterian Church of the United States. He is a professor in Meiji Gakuin.
- Rev. Albert Oltmans, D.D., is a retired member of the Reformed Church in America Mission, living at Meiji Gakuin.
- Miss Margaret R. Paine is a member of the Protestant Episcopal Church Mission, and is a specialist in Sacred Music.
- Rev. P. Lee Palmore is a member of the Methodist Episcopal, South, Mission.
- Mr. G. S. Phelps, senior missionary of the Y. M. C. A. in Japan, is the Chairman of the Federation of Christian Missions in Japan, 1934-1935.
- Rev. L. J. Shafer, Litt. D., is a member of the Mission of the Reformed Church in America, and until recently has been Principal of Ferris Seminary, Yokohama; he is now Secretary of the Board of Foreign Missions of his church.
- Miss L. L. Shaw is a member of the Mission of the Church of England in Canada, at present engaged with the Christian Literature Society.
- Mr. Morikichi Takumi is on the staff of Ferris Seminary, Yokohama.
- Mr. T. Tominaga is a minister in the Christian Church, and is professor of Religious Education at Aoyama Gakuin Theological Seminary.
- Mr. Entai Tomomatsu is the founder and central figure of the new Buddhist movement called Shinri Undo (Truth Movement). He is one of the most vigorous of modern Buddhist reformers, and has become widely known through his radio addresses and publications.

#### TABLE OF CONTENTS

FOREWORD	Page
WHO'S WHO AMONG OUR CONTRIBUTORS	
TABLE OF CONTENTS	viii
PART I—JAPAN TODAY	
Chapter I-A Social and Political Survey,-1934-	
The Editor	. 3
Chapter II—An Economic Survey of Japan,—1934—	
Kokichi Morimoto	39
Chapter III—Japan and the Family of Nations,—	
1934—G. S. Phelps	51
Kato and Komazo Mizoguchi	
Chapter V—Current Trends in Japanese Buddhism	03
—Entai Tomomatsu	71
PART II—THE CHRISTIAN MOVEMENT	7
Chapter VI—Theological Education in Japan—E. S.	
Cobb	85
Chapter VII—A Critique of Christian Education for	
Women in Japan—Ikuko Koizumi	101
Chapter VIII—The Japanese Student and the	
Chapter IV Some Politics To Brumbaugh	117
Chapter IX—Some Religious Education Movements	
in Japan—T. Tominaga	141
burn	151
Chapter XI—Ventures in Cooperatives—Herbert V.	191
Nicholson	161
	101

			age
Ch	apter	XII—The Task in Rural Japan—G. W.	
		Bouldin	169
Cha	apter	XIII—Church Music in Japan—Margaret	
		R. Paine	187
Ch	apter	XIV-A Summary Report of the Kingdom	
		of God Movement in its Second Period-	
		1933 and 1934—Akira Ebisawa	207
Ch	apter	XV-The Church Union Movement in	
		Japan—Akira Ebisawa	213
Ch	apter	XVI—Recent Japanese Studies of Jesus—	
		Takuo Matsumoto	
		XVII—The Magazine World—Willis Lamott	233
Ch	apter	XVIII—Some Comments on Christian Lit-	
		erature—Arthur Jorgensen	249
		DADE WAR DEBORMS	
		PART III—REPORTS	
1.	The	National Christian Council of Japan-	
		Akira Ebisawa	259
2.		Federation of Christian Missions—	
		T. T. Brumbaugh	271
3.	The	Christian Literature Society-L. L. Shaw	289
4.	The	Bible Societies—K. E. Aurell	297
5.	The	National Christian Educational Association	
		-T. Miyoshi	303
6.	The	School of Japanese Language and Culture—	
		Gilbert Bowles	305
7	The	National Sunday School Association—G.	
		Ishikawa	311
8.	The	Japan Christian News Agency—PLee	
		Palmore	315
9.	The	Missionaries Mutual Aid Association of	
		Japan-F. W. Heckelman	321
10.	The	Missions' Mutual Fire Protective Association	
		-Herbert V. Nicholson	325

	Page
PART IV—MISSIONARY OBITUARIES	
bituaries for 1934-1935—Albert Oltmans	327
PART V-DIRECTORIES AND STATISTIC	CS
English Speaking Congregations—The Editor Christian Educational Institutions—L. J. Shafer	361
and M. Takumi	365
Headquarters of Religious and Social Work	377
Organizations	399
Missionary Directory—C. P. Garman	403 423
	PART V—DIRECTORIES AND STATISTICE English Speaking Congregations—The Editor

# PART I JAPAN TO-DAY



## PART 1 JAPAN TO-DAY

Chapter I

#### A SOCIAL AND POLITICAL SURVEY,-1934

The Editor

In a saying which is typical of the swift insight of Jesus, he chided his hearers because, although they knew how to prophesy the turn of the weather, they could not understand the times in which they lived. The fact remains, however, that it is extraordinarily difficult to untangle the knotted threads of social life, or to grasp the full significance of movements and events which are taking place under one's very eyes. Of the Romans it has recently been written that whether they "generally were as fully aware of the larger objectives and trends of civilization as of the more immediate, we may doubt; they won battles and wars, and built cities and institutions, but failed to perceive the economic dangers of slavery, of the political trend of senatorial government, and of the weakness of the imperial fabric in its later phases."\* Most people are like the Romans in this respect. We, too, fight battles, and cannot determine who lose and who win; we, too, build cities and institutions. But towards what vaster seas the rivers of our energies are rushing, we who ride on the current are commonly blind.

<sup>\*</sup>W. C. Green, The Achievement of Rome p. 512.

The historian of an ancient period has an advantage in the fact that he is not contemporaneous with it. He can interpret events in the light of their outcome. Yet, for all that, modern history is more interesting, and, one may venture to say, more important because it is alive in the sense in which the past cannot be. It is in the making; it is fluid; historic process may be bent, it may be turned; a man may put his hand into the stream and deflect it to the advantage of all future generations. What greater need, then, is there than that we should seek dispassionately to observe what is going on about us. The student of the times must learn how to feel himself into his age; he must not simply approach it with a formula which he believes applicable to any time or place; he must let the varied winds of thought and life play upon him as they will and bring to him their own interpretation of events.

Perhaps the chief difficulty in modern times in coming to an adequate understanding of contemporary life is the control which governments exercise over information concerning events of importance. On occasion, contemporary evidence may be distorted beyond the possibility of restoration, or it may be entirely destroyed, or it may be merely concealed, whether for a period or forever. But in whatever way or for however long a time information is concealed, it lies beyond the reach of the investigator and therefore partially

nullifies his efforts.

Fortunately there has been some improvement in Japan in 1934 in the direction of freedom of speech, and some are awake to the importance of the matter. "Freedom of speech must be respected," asserts an editorial writer.\* On the fifth of March, 1935, Mr. Seijun Ando of the Seiyukai denounced bitterly reactionary violence in Japan and the suppression of opinion which has accompanied it: "In the year 1932 there occurred the May 15 incident, the Blood Brotherhood case and the assassination of Mr. Junnosuke Inouye and Baron Takuma Dan. The motive behind all those crimes was a desire to effect political reform.

"In the year 1934, however, terrorism was invoked against the press and other organs for publicity and the terrorists went unmolested. In March of 1934, Mr. Sanji Muto, president of the Jiji newspaper, was assassinated. In the following month Mr. Bunshiro Suzuki, a director of the Tokyo and Osaka Asahi Newspaper Company and a leading member of the editorial staff of the Tokyo Asahi was attacked in broad daylight in the editorial office of his newspaper. In February of this year Mr. Matsutaro Shoriki, president of the Yomiuri newspaper, was attacked in front of his office. I might also recall the incident in which the office of the Hochi was attacked, and the terrorists threw sand into the printing presses. On the occasion of the funeral of Mr. Ryuhei Murayama, late president of the Tokyo and Osaka Asahi, violence was committed.

"We cannot tolerate any acts such as these. They are unbecoming to a civilized nation.

"Under present conditions, any criticism ventured upon the subjects of diplomacy or military measures is immediately defined as outright

<sup>\*</sup> Jiji Shimbun, May 22.

'rebellious thought.' True deliberation upon State

policies is impossible under such conditions.

"Of late the press has failed to convey that information on diplomatic and military subjects in which the people are most interested. is chiefly because of the threat of violence by terrorists who will go unmolested. And this state of affairs is not confined to the press—the Diet itself is in a similar plight. If a member of the House of Representatives speaks in the Diet against the wishes of the military, his name is forthwith written down on the list of those opposed to the military, and against those so listed the hand of violence is ever ready to act." And then, in interpellation, Mr. Ando said, "I should like to hear from the Premier and Home Minister whether they consider denial of freedom of speech to be becoming in a State under constitutional administration."\*

"National unity," writes the editorial of the Asahi Shimbun,\*\* "does not mean unification of the nation. Neither does it mean that the people should conform to the prescribed view on any national problem. To suppress freedom is not in line with the spirit of the Meiji restoration, nor in accord with the spirit of the chartered Constitution. It means the rise of reactionary rule which was supreme shortly after the war in the Soviet Union, Italy and Company."

This outspoken language is itself evidence of a freer attitude towards public affairs. And freedom of speech is evidence of greater stability and a more assured mental tranquility. Observers

<sup>\*</sup> The Japan Advertiser, March 6, 1935.

<sup>\*\*</sup> March 6, 1935.

have noted that in 1932 and 1933, in order not to offend the feelings of the military, the Diet members intentionally said little about the military appropriations. In 1934, however, the situation has changed, the members putting unreserved questions about military expenses, about the participation of the military in politics, and the corruption of military discipline, and the Ministers concerned replying in a kind manner. This is a hopeful sign, however faint, of the movement of Japanese policy in the direction of tolerating liberal and non-conformist points of view.

#### New Year's Greetings

Although the traditional New Year's Greetings were described by some newspapers as without importance, yet they are of interest as revealing certain aspects of the Japanese mind as it approached the year 1934. On January 1, Premier Saito stressed "the vital need of tenseness in our national life." "The crisis Japan faces," he said, "is yet to be solved." The financial depression has not been surmounted, and the psychological unrest of the people has yet to be removed. "In the history of 3000 years, this Empire of ours has steadily pursued the fulfilment of its national destiny. All the while, other nations rose or fell. This glorious history is attributable to the holy virtues of the successive reigning Emperors, but at the same time it is undeniable that our forefathers have contributed towards building it, through their abandonment of self in the cause of the public, rushing at the difficult where it would have been easier for them to have kept to their self-interest. This was possible due to their national unity and courage. War Minister General Araki stated to his people that "secession from the League of Nations particularly was a heavensent event for the Empire of Japan . . . To my mind it had the happy result of awakening our self-consciousness." "The Japanese Empire," he continues, "is predestined to exercise its influence as the nation of gentlemen in the Far East, to weld the civilizations of the Orient and the Occident into a harmonious whole, thereby launching upon the holy enterprise of the salvation of the world, with originality born of the harmony of spirit and matter." A less florid and more humble note, and perhaps one which reflects a wider public opinion, is expressed by Minister of Foreign Affairs Hirota: "Japan desires concord and cooperation with all the countries of the world, but she is especially eager to cultivate friendly relations with her immediate neighbors."

#### Manifest Destiny

In these New Year's Greetings there is expressed what every resident in Japan feels, namely, the resistless urge of Manifest Destiny. Like Hamlet, present-day Japan feels that she is born to set the world, especially of East Asia, right, nor does it seem to her a "cursed spite." It is releasing within her new energies. It is giving her a sense of mission, of new importance. She feels an absolute, that is, a religious significance. "In accordance with the will of Heaven, Manchukuo was established two years ago," wrote the Asahi editorial of January 21. On the same day, the Jjü Shimpo was led to say, "The virtues and

worthy administration of the Chief Executive have prompted the 30,000,000 people of Manchukuo to voice their earnest desire that he be enthroned, and this is interpreted as a revelation of Heaven." It would not be honest for a Western newspaper to write in this way; and to what extent it may be honest for a Japanese newspaper to do so, I am not concerned to suggest. But the point is, that it is widely felt that Japan's course of action has a sort of religious value. It is not mere politics, nor is it economics. It has an absolute validity; its authority is not that of good politics or wise economics, it is religious, and shall we say, is therefore beyond good, and evil.

It would not be true, however, to suppose that Japanese are so unrealistic that they commonly fail to see beneath this thin veil of religiosity. That disillusionment is always a possibility and frequently a reality is evidenced in War Minister Hayashi's conception of the popular mind, as conjectured by the Nippon Dempo of May 14: "The Manchurian situation has realized great development through racial consciousness and national unanimity as well as through the enthusiastic support of the people at large. fervent support of the people to the Japanese soldiers going to Manchukuo and returning from there is unparalleled. However, a deplorable tendency seems to have affected the people of late. They are beginning to lose their perseverance and determination. They are perhaps too well satisfied with the seeming calm of Japan's international position and the extent of the development of Manchukuo. The people must open their eyes more widely to the treacherous undercurrent

in Japan's international situation, with particular reference to Manchukuo." It is clear enough from such a statement that the military evangel does not meet with universal and unfeigned faith, and that many Japanese are intelligent enough to consider realistically their own evolving life.

#### The Cabinet

It would be difficult to imagine a more interesting or exciting year so far as the Cabinet is concerned than the year 1934. Under the leadership of one of Japan's grand old men, Premier Makoto Saito, the present Cabinet was set up following the May 15 (1932) affair as a super-party or national government to stabilize the popular mind and eliminate social unrest. And the ability of the Cabinet to surmount the hurdles which repeatedly were set to bring it to the ground is one of the surprises of the year. The credit for this is undoubtedly due to the sterling character of Primier Saito and the ensuing confidence which he has built up in himself throughout the years.

The press complained that although the Saito cabinet would lose its reason for existence without the support of the Seiyukai and the Minseito, the two leading political parties, yet the Premier handled all leading issues, including the budget, without reference to the parties; his indifference to the party leaders was exasperating to them. The fact was that the Saito cabinet had not been created from the parties and was not amenable to them. It had the backing of those strong superparty influences which have long been a deciding factor in the political destiny of this country, such as the Genro Prince Saionji, and the army, which

within the past couple of years, has come to exert a powerful influence in the workings of government. Events proved that as long as the Saito cabinet had this backing, the machinations of the political parties could have little effect upon it. Other reasons why the cabinet was not overthrown when the grumblings became thunderous was the fear that any popular movement against the present government might lead to the establishment of a Fascist government. Also, the popular disgust with the political parties made the people averse to any movement which might facilitate the efforts of the parties to recover their lost credit. The cabinet was tolerated lest a worse evil might arise in its place. As the Tokyo Asahi said, "The Premier was a baseball pitcher so to speak. He was not in good form. The attacking nine, the political parties, should have knocked him out. For political reasons, however, they let the balls pass. The spectators, the public, were somewhat impatient with the pitcher, but they did not call for a change. They were not sure of what the substitute pitcher would be like."\* And although time and again the fall of the cabinet was prophesied and demanded, it stood firm until the revelation of the corruption of some of the most important ministers made its evacuation inevitable.

For it was corruption in financial affairs which ultimately brought down the Saito Cabinet. Indeed, that such corruption should be so widespread in Japan seems almost incredible. In common life, Japanese seem unusually honest.

<sup>·</sup> Editorial, April 2.

And yet the constant impression from recent years is that men in high places live from bribes

and unjust gain.

The first serious scandal affecting the Cabinet arose already in January. Baron K. Nakajima, Minister of Commerce and Industry, was accused of irregular conduct in connection with the Government Steel Works merger, and in connection with the sale the previous year of Teikoku Rayon Company shares formerly held by the Bank of Taiwan, to business men affiliated with a private organization.\* It was reported that an enormous profit of nearly 15 million yen had been distributed among these men. It appeared that the charges against Baron Nakajima could not be technically demonstrated, but no sooner did the investigation seem to draw to an inconclusive end.\*\* when a more amusing but effective means of securing his removal from the Cabinet bobbed up. The Baron had permitted to be reprinted (without his knowledge, according to his statement) in the February number of Genzai, a current magazine, an article which he had published ten years ago under a pseudonym, in which he was considered to have praised one Takauji Ashikaga, a Shogun who early in the thirteenth century sent the true Emperor into exile and placed a false ruler on the throne. The Baron unwisely compared the Shogun to Oliver Cromwell. The result was that eighty-four reactionary organizations visited his home, demanded that he resign his official portfolio, renounce the title and privi-

Railway Minister C. Mitsuchi was also involved in these scandals. He was indicted and sent to prison September 14.
 In July, Baron Nakajima confessed to taking bribes.

leges of a peer and retire from all public functions. Consequently, on February 8, officially on the grounds of ill-health, the Baron resigned and was succeeded by Dr. Joji Matsumoto in his official post.

Next, on February 15 Education Minister Hatoyama was charged with serious irregularities in connection with Saghalien forest-land sales. He was accused of having received 50,000 Yen several years ago from the head of the Saghalien Industrial Company as a contribution to the Seiyukai election campaign fund. The receipt of the money was not denied, but Mr. Hatoyama insisted that it was a personal gift, that it did not have to do with the sale of forest land, and that it was not wrongdoing of any sort. The press maintained, however, that the gift was made in expectation of a return and that the instance was only another example of government being administered for the benefit of the business interests which supply the rulers with money, in whatever name it is given. The result was that the Education Minister was said to be cleared of bribery; but he resigned.

The enforced resignation of these two Cabinet ministers was a severe blow to the Saito Cabinet. It meant that since its formation no less than five ministerial changes in important portfolios had taken place: Navy Minister Okada had resigned to be replaced by Admiral Osumi; Foreign Minister Hirota had been replaced by Count Uchida; General Araki had resigned presumably on account of ill health and been replaced by General Hayashi; Minister of Commerce Nakajima had been replaced by Dr. Matsumoto; and now the

Ministry of Education was vacant. Because of the support of Prince Saionji and the army, however, the Saito Cabinet did not totter. Nor did the political parties rest from their efforts to destroy it. In March Mr. Okamoto brought out another scandal. This time it was Justice Minister M. Koyama, who was accused of consorting with Communist suspects in a waiting-house, in 1932, while he was prosecutor-general.

In the latter part of March, the Diet session came to an end, and as Premier Saito said, it was a miracle that the government tided over the session. During the session three Cabinet members resigned. But in spite of this fact, under the approval of Prince Saionji, Saito remained.

With the end of the Diet Session, however, the end of the troubles of the cabinet did not come. On April 11, War Minister Hayashi resigned his post because his younger brother, formerly deputy mayor of Tokyo, was sentenced to ten months imprisonment for bribery in the Tokyo Gas Company scandal of 1929. His resignation, however, was protested, and in obedience to the wish of he withdrew his Prince Field-Marshal Kanin. resignation. Another hard blow fell on the Cabinet when in May the Vice-Minister of Finance. Mr. Hideo Kuroda was indicted and confined in Ichigaya Prison in connection with bribery charges. The day after his arrest, the scandal spread until five other officials were apprehended. The resignation of Premier Saito was demanded. and on July 4 it took place.

Much to the surprise of everyone, Admiral Okada, a former Navy Minister under Premier Saito, became premier. It is believed, indeed, that it was Premier Saito who recommended the Admiral to Prince Saionji for the post. And the expectation was that the Okada cabinet should be a continuation of the retired cabinet and that a non-party coalition cabinet should be formed.

And this was what took place.

Premier Okada immediately engaged the wrath of the political parties by first filling all the key positions with non-party men. Hirota, Havashi, and Osumi were asked to succeed themselves. Politically the most important positions are the Home and Finance Ministries. To those offices two new bureaucrats, Mr. F. Goto and Mr. S. Fujii, were appointed. Not only did the Premier reserve only minor posts for the parties, but he approached the men he wished to appoint directly and not through the party leaders. Two ministers were selected from the Minseito and three from the Seiyukai; but these latter were promptly expelled from the party because they accepted the posts under the conditions indicated. The Seivukai then refused to support the Cabinet. The Cabinet, however, proved too strong for the parties. The Seivukai was virtually split in two and the parties ended the year in confusion, even as they began it.

In the meantime, Finance Minister Fujii retired on the grounds of ill-health. Mr. Takahashi was again asked to fill the post for the seventh time in his notable career. The Diet opened again on November 28. The Seiyukai laid plans for a strenuous attack on the government, but eventually the parties retired in internal confusion.

#### The Political Parties

"Japanese politics constitute a realm of seven

wonders," commented the Tokyo Asahi of June 19, and the statement may readily be agreed to. "The political parties are in a torpor" also represents the typical press point of view.\* The fact is that the parties are at present in an anomalous They have as yet achieved for themselves no adequate place in the machinery of government; hence they do little but agitate; they are ladles which keep the political brew astirring. Because of their uncertain position, Premier Saito could ignore them without running the risk of the dissolution of his Cabinet by a vote of nonconfidence. Nor. indeed, could his indifference to them be interpreted as evidence of his indifference to parliamentary government. He himself declared, "Parliamentary government must be defended at all costs. And the defense of parliamentary government necessarily means that the political parties should be recognized. The present situation is irregular. It is admittedly transitory and will ultimately return and must be returned to party government."\*\* Even so reputed a liberal as Dr. T. Minobe has recently expressed the opinion that parliamentarism in Japan may well be distinguished from party government. Both he and Mr. Y. Matsuoka have been advocating the idea that the Diet should become merely a deliberative assembly concerned less with making laws and with government, than with being merely representative of the popular will and acting as a means of communicating that will to the executive. Likewise the veteran parliamentarian, Yukio Ozaki, entertains the view

<sup>\*</sup>Yomiuri Shimbun, January 14, 1935.

<sup>\*\*</sup> Japan Advertiser, January 19.

that the corruption of the parties makes them forfeit their rights to government. "The best way to prohibit the political parties from committing evils in the cause of the country." he writes, "is to prevent their coming to power. As long as they are taken up with partizan interests alone, it would be best to prohibit them from forming a Cabinet. The root of political evils is their desire to secure power by gaining a majority. If more super-cabinets follow the present one to direct State affairs in spite of the political parties, the political parties will more and more feel the necessity of revising their ways. I have advocated super-party governments for several years, not so much because I hate the political parties as because I love them and want to see their development." \* "The Diet is an organ through which the Government explains its policy to the nation and where the Government's policy is freely discussed,"\*\* is a statement which probably well sets forth the place of the Diet in Japan today.

The parties are commonly criticized as not representing the will of the people, as not being representative; and the present electoral system, it is urged, makes impossible the election of a truly representative Lower House. An election reform bill has, it is true, been under consideration for some time, but it has as yet resulted in nothing. The fact is that the corruption of many party members is such that the public is disgusted with the parties themselves. Many of the seats of the Diet have been virtually bought, some at an expense of more than 100,000 yen. Graft charges

<sup>\*</sup> Japan Advertiser April 12.

<sup>\*\*</sup> Fukuoka Nichi Nichi, January 18.

fly about so wildly that one is inclined to suppose that all politicians are corrupt. In February Mr. K. Okamoto accused Cabinet Ministers and 130 members of the Lower House as having improperly participated in a money distribution connected with the disposal of Bank of Formosa shares. A committee on investigation acquitted the 130 and Mr. Okamoto retracted his accusation against them. But who knows what the facts are? Even Dr. Suzuki, president of the Seiyukai, was accused in March of having accepted a bribe of 100,000 ven in a criminal case while he was Home Minister in 1932. In April, 16 persons were sentenced to jail, including members of the Lower House of the Diet, former deputy mayors, former members of the Municipal Assembly, and officials and employees of the Tokyo Gas Company, as a result of the trial of the principals in three municipal scandals of 1929 and 1930. One of the groups was a younger brother of War Minister Hayashi. Yukio Ozaki accused the parties as making appointments in overseas government or semi-governmental posts in Formosa. Korea, the Kwantung Province, Saghalien, and the South Manchurian Railway, and shifting prefectural governors to suit their own partizan interests. Railway lines, rivers, harbors, roads, bridges, and schools, he said, were made simply tools of partizan politics. The parties can hardly expect to merit the confidence of the public, and it is no wonder that many prefer to trust the military. who seem at least sincere.

Indeed, that the political parties in their present form are tolerated at all is due to their relation to constitutional government, which is

developing, however slowly, in Japan, and which is dear to many public leaders. The loss of confidence in the parties which characterizes the public mind, although merited, is one of the most distressing aspects of modern political life. The parties have commonly come to be regarded as essentially without principle and as hindrances to the progress of constitutional government. no other time has the reputation of the parties been so low," writes the Osaka Asahi, \* "Had Prince Ito and Prince Katsura dreamed that the parties would so decline, they would never have founded them." But leaders are aware that though it may be possible to talk theoretically about constitutionalism without parties, it cannot be realized in practice. And to abolish the parties would be to abolish parliamentary government. And while the press is scathing in its denunciation of the parties, it applauds such a statement as that made in the Diet by Mr. T. Tokonami, a Seiyukai leader, denouncing the popular view that in an emergency the political parties are useless. and affirms that the people will come to realize that disavowal of the parties means disavowal of their own political rights.

To the credit of the parties, it should be said that, whatever their motives, they have brought governmental policies into public discussion, they have been concerned to agitate against the movement in the direction of a dictatorship, and they have unearthed considerable scandal and corruption in high circles which otherwise would not have seen the light of day. It is fervently to be hoped that with the development of public polit-

<sup>·</sup> January 16.

ical interest, party corruption will be increasingly eliminated, and the Diet attain to a place in the life of Japan worthy of the new building which has been so grandly constructed for it.

In the meantime, however, the discredit into which the parties have fallen has given the military opportunity to increase its influence. Even those who are not naturally sympathetic with the military point of view have to confess that the military seem to be the only group who really have the welfare of the country at heart and who do not have ulterior motives in their political action. It is the public belief in the sincerity of the military which is their strongest support. In any case the military is a powerful influence in the Cabinet, and it is therefore a sort of rival to the political parties. It was therefore anticipated that in the January session of the Diet the parties would attack the proposed budget which was based on a military expenditure. And Premier Saito warned Dr. Suzuki, president of the Seiyukai, that "Extreme opinion and movements in the army and navy have lately subsided and on the whole they are inclined toward moderation. But if in the coming session of the Diet the political parties say things that will incite the military a reaction may easily set in. I beseech you, therefore, that your party should refrain from making provocative interpellations in the Diet as regards the army and navy." However, the parties were on the alert to bait the military. And when the sixty-fifth session of the Diet was resumed in January, a considerable degree of cooperation between the Scivukai and the Minseito appeared as a result of their joint interpellation of the

government, directed mainly against the military. The constant cry of "crisis" in connection with Japan's foreign relations in 1935-1936 was deplored as liable to create a feeling of unrest among the people and affect adversely the economic world. The military was criticized for interfering in political affairs and creating the impression that a dictatorship was imminent. Indeed, Mr. Ando's interpellation led to a secret session when the Navy Minister became the target of questioners. The younger element in the military were angered by this attack and retorted that it was the political parties, not the military, that should be criticized for anti-national and traitorous activities. The very fact that the parties dared attack the military in the face of the impending national crisis was challenged as an anti-national act.

Premier Saito was likewise accused of having deceived the people at the last Diet session by telling them that the military expenses would not increase.

The press was rather favorable to these interpellations, and accredited them with making it clear that there will be no particular crisis in 1935-6, and in quieting the nervous fears of "simple-minded provincials that a war is imminent." Of course this denying of an imminent crisis was unpleasant to the military. The naval officers protested that the attempts of the political parties to cause the government to amend its interpretation of the crisis was a direct attack on the national defense budget and an effort to restrict the military. It was, they said, an effort on the part of the parties to regain power by

minimizing the emergency. Navy Minister Osumi was criticized as "lukewarm and weak-kneed" in the face of the attacks. The Army Reservists organization (Meirinkai) became interested, and summarized the questions on which the parties were attacking the military as four: (1) Does the military claim the existence of a crisis in 1935-6? (2) Is not the military attempting to destroy constitutional politics in order to set up a dictatorship? (3) Are not military men meddling in politics, contrary to the constitution? (4) Are not statements published with the purpose of alienating the people from the military, unfair?

In spite of its blustering, however, in February the Diet passed with little opposition and without even a roll-call vote the national budget for 1934-5 amounting to ¥2,112,133,482. The Seivukai and the Minseito voted approval, the Kokumin Domei and one member of the Social Masses Party voted against it. The opposition was that it was a military budget, ignoring farm needs. And Mr. Sugiyama of the Social Masses Party was bold enough to say, "This yearly increase in military expenditures will not only ruin the economic welfare of the nation but, through increase of armaments, is also likely to invite the danger of war." It is at least clear from the Diet session that the military is in a less dominant position than it was in 1933. The situation has quieted down sufficiently to permit some criticism.

Army circles, however, do not sleep. In the fall the army again made an appeal in pamphlet form directly to the public, asking for support in

its national policies and particularly in its plans for national defense. On October 1 a fifty-page pamphlet called "Fundamental Principles of National Defense and a Plea for its Intensification" was published in a 160,000 edition. The army is always concerned with the farm and fishing problems because its recruits are so commonly country lads. The trend of the pamphlet was towards state socialism, but the army dislikes the term. Perhaps the most important emphasis of the publication was its setting forth the point of view that the entire life of the nation should be reorganized in such a way as to unify and systematize all its resources, both spiritual and material, in order to make them promptly available for national defense. Of course, in the December session of the Diet, General Hayashi was called upon to "explain" the pamphlet, but to little end. The army wins. In the 1935-6 budget the Cabinet approves a mounting budget in which for the first time the billion mark in Japan's annual defense appropriations is passed. The ¥2,190,644,938 budget includes ¥68,318,190 for relief of districts affected by recent calamities. Of the total budget less relief expenses, the army and navy are allotted 48 percent, the largest aggregate of any peace time year. And the parties close the year by being further discom fited:

## Communism and Labor

"The spread of Communism has been more pronounced in Japan than in any other country except the Soviet Union," stated the editorial in the Nagoya Shinaichi of January 20. "But the trend is now on the decline." "Communism in

Japan has run its course," likewise writes the well-informed Setsuo Uenoda.\* The police now claim that a full stop has been put to the activities of the Japan Communist party which started in 1922. The nucleus of the party was uprooted in the wholesale arrests of October 1932. However, in January of 1933 reorganization efforts began. These were brought under control by May of that year: further arrests were made in December: and then in January of 1934, the coup de grace was administered by the police. And judging from the newspapers it is only a stray peer now and then or an ex-judge who remains obstreperous. In January two sons of peers, both Viscounts, were brought to trial on charge of Communist activity. Although both professed repentance on the witness stand, three and two years imprisonment respectively was demanded by the procurator. They were deprived of all rights of the Peerage. At the same time nine other persons connected with the Peerage, mostly sons and heirs, were reprimanded for the same offense in lesser degree. In March one of the leading professors of the Peers' School, a brother of a Viscount and brother-in-law of the late Fleet Admiral Count Heihachiro Togo, was dismissed because of his deep interest in radical doctrine. And later in September, Count Hisavoshi Hijikata. owner of the proletarian Little Theatre in Tsukiji, one of Tokyo's interesting projects, was deprived of his title by the Bureau of Peerage and Heraldry of the Imperial Household Department because of his interest in radical movements. It became necessary in April for the Minister of the

Japan Abvertiser:, January 16.

Imperial Household, Mr. Yuasa, to summon a representative of the Peerage to his office and warn him about the tendency for nobles to err in morals and adopt ideas contrary to the foundation of the country. And early in the year the press began to demand a reform of the Peerage system, some even making the suggestion that it should be abolished in the interests of the state, though this suggestion was rejected as impossible. It was, however, commonly urged that titles should not be hereditary.

More surprising, perhaps, was the fact that in February sentences ranging from ten to three years imprisonment were demanded in the Tokyo District Court for five former judges, one former court secretary, and three former court employees on charges that they had engaged in Communist activities. These likewise all repented, but their repentance did not secure them release from punishment.

On the whole, however, there was little evidence of the existence of Communist activity during the second half of 1934, although 13 radical teachers of Nagano Ken were given sentence of from 2-3 years in October. And it seems true that interest in the movement has greatly declined.

The reasons for this seem clear. In the first place, the Police have relentlessly pursued the Communist party to its death, arresting and bringing to trial every suspect. The Communist movement, by its avowed espousal of violence, brings violence against itself, and the authorities do not hesitate to turn its own tactics against it. But perhaps the most important factor is the

changed climate which has come in Japan since the outbreak of the Manchurian incident. As a result the proletarian class is in the midst of an outburst of nationalism, and it has lost interest in radical doctrines. Communism has thus been discredited by the working classes, and left to parlor socialists. Once, more than forty percent of the members of the so-called ring organizations which constitute the fighting forces of the Communist party were laborers, but their number was thought to be less than twenty percent in January 1934, with the likelihood that it would further decrease.

Of interest also is the number of conversions of communist prisoners. In January it was noted that about 500 had changed their attitudes. An official of the Police Peace Preservation Bureau stated that the change of attitude on the part of radical prisoners was nothing new in Japan. It is, in fact, a common thing. "You may attribute it," he continued, "to the spirit of Japan—the emotional life of the people—or call it what you will

. In a moment of calm thinking, the emotional life which is older than mere principle asserts itself in them, they repent of the method with which they attempted to attain their purpose."\* And though they may adhere to the socialistic Principle. they sincerely renounce the method of violence.

It is this matter of atmosphere which makes it so important that foreign students of Japan should keep in mind the interpretation of the editorial in the Japan Advertiser of August 31: "In Japan there are no fundamental cleavages of opinion. At any given time the nation is nearly

unanimous but the unanimity of today may well be almost diametrically opposed to the unanimity of the year before last. Precisely the same thing is noticeable in given individuals. Count Uchida, for example, in 1928-1929 would have been described as a liberal internationalist and Mr. Kenzo Adachi as a champion of parliamentary democracy. By 1932-1933 both had become exponents of nationalism. The national opinion had moved in unison in the period mentioned, and they were merely taking their part in the unison with the enthusiasm characteristic of their temperament. This is not to say that no individual ever resists the national current or attempts to divert it. A few do, but their resistance is generally unsuccessful and unsustained, not for lack of moral courage, but because their intellectual conviction is gradually weakened by 'the slow process of emotional attunement' which is going on around them. . . Thus the foreign observer in Japan would be well advised not to ask: 'Is the military party dominant?'. 'Are the Liberals in the saddle?', 'Are the parties getting stronger?'. He should rather seek for signs in the utterances or actions of this leader or that, be he militarist, liberal or other, of the general movement of opinion."\*

As regards labor, it would be surmised from the decline of Communism and from the growing industrial prosperity of Japan that labor organizations have become rather inactive. The authorities of the General Federation of Labor insist, however, that this is not a sign of the decline of the labor movement. They admit that the number of

<sup>\*</sup> Japan Advertiser, January 16.

members of the Federation has decreased six percent to 45.000, which tendency is regarded as temporary. It is interpreted as due to the fact that during depression, workers are anxious to keep their jobs, and disband the unions at the request of their employers. The labor movement, according to its own representatives, has become "prudent and intelligent" and hence it has been gaining in favor both with the police and with capitalists. Since it insists that national and class interests do not clash, it has come to be regarded as quite harmless by all concerned. The slogans carried by the right wing labor group in the May-day parade were "Raise Wages to a Scale Befitting a First-Class World Power," "Establish a 48-hour Week," "Prevent Profiteering in the Munitions Industry." The left-wing group was concerned to say, "Destroy Fascism, Enemy of Workers and Farmers," "Prices have Risen: Raise Wages by 30 Percent," "Give Work to the Unemployed." Not particularly radical, these, and it is difficult to discover any left or right about them

The number of strikes was reduced in 1932 to 2,217, a decrease of 238 from the previous year. It was further reduced to one third the number in 1933, and the tendency has continued. The most important strike of 1934 was the tram and bus strike in Tokyo, which took place in September. More than 10,000 workers were called out to resist the transportation bureau's proposed cut in wages. The strike ultimately ended in October, with the employees accepting a twenty percent cut and the discharge of their leaders.

#### Reaction

Although the police have relentlessly pursued an eradication policy in reference to left-wing movements, it has been easier to wink at right-wing organizations because of their patriotic motive. Hence Fascist and ultra-patriotic groups have been more difficult to deal with.

It is important to note that fascism is a word which is not liked in Japan, and it has never been openly professed by any responsible person here. Not even General Araki was suspected of contemplating for himself a dictatorship. It was the younger army men who seemed most to threaten the establishment of a dictatorship, but they lacked both a theoretical appeal and a concrete program. Also the army, on which any fascist hope depends, is well enough satisfied with its constitutional guarantee of independence, and is not inclined to make any extraordinary move. Again, the sense of crisis has been partially dissipated by the prosperity of the country, by the progress taking place in Manchukuo, and by the ease of tension in foreign relations. Any fascist movement therefore would seem to be receding. As a Nichi Nichi editorial said, "Since the May 15 incident the people have been desirous of seeing all ideas of dictatorship and violence swept out of the country." And the Jiji Shimpo of April 2 wrote, "An act of violence in the cause of reform is like a poison. If applied properly it will work wonders on the patient. But it has been applied to the patient called Japan too often to produce any effect. Modern Japan is thoroughly tired of

<sup>·</sup> March 4, 1934.

this sort of urgent treatment of its ills."

## The Year's Disasters

It appears that Japan is destined to be a land of disasters, at least until experience teaches ways of preventing them. For not all of them can be called "acts of God." The year's major calamities began at Kyoto early in January with a panic at the railway station. Crowds returning from a farewell to naval recruits poured down the stairway leading from the station platform in an uncontrollable avalanche. Seventy-seven persons were crushed to death.

Of greater seriousness, however, was the Hakodate disaster. On March 21, a severe windstorm overturned a bath-house chimney. The result was a conflagration of major proportions. Three-fourths of the city were burned. Virtually 2,000 were killed, and some 2,318 were seriously injured. More than 23,000 houses were destroyed by the flames and wind, and over 100,000 rendered homeless. The property loss was estimated at \$123,908,327. Heroic relief work was tendered by many organizations, but the disaster was none the less appalling. Japan's crowded wooden buildings are responsible for much distress, but as the old cities burn down, better ones are constructed.

The prefectures of Toyama, Fukui, Ishikawa and Niigata also suffered seriously from storms in the summer. Thousands of houses in scores of villages were inundated by swollen rivers. More than 60 important bridges and numerous smaller ones were damaged or swept away, railway and telegraphic services were disrupted, and electric facilities put out of commission. The number of dead was in the hundreds, and a conservative

estimate of property losses was some ten million yen. In its most extreme moods nature may be seen disporting itself in these islands.

Even more serious was the Osaka typhoon. In the words of an eye-witness, "We woke up on the morning of September 21 to find a stiff hot wind blowing, and before seven o'clock it began to rain heavily. Everyone had rushed to bolt and bar windows and doors. By about 7:30 the velocity of the wind was such that it was almost impossible to stand in it. At that hour of the morning there are thousands of people in Osaka going by bus. tram, train, or on foot, to offices, factories, schools, etc. They saw the trees along the pavements being blown down like ninepins or snapped off as if they were matches; tiles being stripped from roofs like fish-scales under the knife, and hurled through the air, with strips of corrugated iron, sign-boards, timber, glass, as if they weighed no more than autumn leaves. And then the telephone and telegraph systems were wrecked, the supply of electricity and water was stopped, and the heart of the city ceased to beat. The hands of the electric clocks stood still, 7:48 a.m." As a result of the wind, the velocity of which was so tremendous that it destroyed the anemometers and could not be measured, though it was estimated to have been 135 miles an hour, enormous damage was done. One strange phenomenon due to the terrific wind was the piling up of the waters of Osaka Bay, already high with the equinoctial tides, and hurling them like a tidal wave over the coastal area. Although the water receded in less than an hour except where it was trapped in low-

<sup>.</sup> Miss Elsie M. Baker.

lying land by sea walls on its landward march. it pounded the buildings along the coast into match-wood. Both the villas of the well-to-do and the cottages of the fishermen were smashed into debris. Outstanding in the tragedies of the coast line were the destruction of the leper asylum that stood on isolated and low lying land near Osaka; the wiping out of a hamlet near the mouth of one of the rivers, the debris of which was swept inland for about a mile until staved by the embankment of the Hanshin electric line; and the wrecking of a considerable part of the city of Sakai which lies on the coast immediately to the south of Osaka. Thousands of dwelling houses were flooded, boats were washed up into the paddy fields or along city streets. At least 15 vessels of more than 1,000 tons were driven far up the rivers, and one was carried up over the pier in front of the Customs House. In Osaka harbor 3.000 vessels were sunk.

The following statistics were announced by the Police Authorities:

Whole Co	Osaka Prefecture							
Deaths	2,305	1,656						
Injured	7,839	8,813						
Missing	339	316						
Houses collapsed	28,221	9.937						
**	34,579	12,583						
Houses swept away	2,314	582						
Schools destroyed or damaged	289	146						
Bridges swept away or damaged	1,114	110						
Steamers and boats swept away,								
sunk or damaged	8.845	1,627						
Houses inundated	0,010	165,035						
	12744							
Among the dead were 526	scho	ool children;						

1,673 were reported injured and 44 missing.

The property loss in the city of Osaka alone was estimated at \\$250,000,000.

And all of this happened in a half day.

There remains finally to be mentioned the tamine in the Tohoku District (Northeastern Japan). The cold and excessive rains throughout the summer made it impossible for the farmers to take adequate care of the summer grains. Where there are no adequate barns the wheat and barley must be left in the fields when cut, until it can be threshed. In many cases the new wheat sprouted before it could threshed and put away. Then the cold weather meant that the rice could not mature. And the crops were reported to be the worst in thirty-three years. As a result, in the late fall the papers reported that 700,000 were on the verge of starvation. Thousands of children were suffering from lack of nourishment. Girls were being sold into houses of prostitution. The misery was appalling. The conscience of the nation was aroused and renewed attention was given to the question of the solution of Japan's difficult farm problem.

#### Japan as Hostess

Not the least remarkable of Japan's present day activities is her hospitality to foreign guests. Her own people are indeed great travellers. Government-owned railroads furnish cheap and excellent transportation. Everywhere are inns which furnish reasonable and comfortable accommodation to those who desire it. And that in the New Year's holidays in 1934, local travel increased thirty percent over that of the preceding

year, indicates the increasing prosperity of Japan. And Japan is learning that like Switzerland she has certain charms to lure the traveller from abroad, and she is increasingly coming to recognize that she is one of the world's great hostesses.

Aside from the usual run of tourists from abroad,\* 1934 saw a remarkable number of special guests whose presence indicates the place Japan is taking in the main stream of the world's life. The number of athletic stars brought to Japan in this one year seems truly amazing. In January came 22 members of an Australian rugby squad. These were followed in August by three American swimming champions, by the Harvard University base-ball nine, and in September by 15 American track stars, led by Cunningham and Metcalf. In November came the most famous base-ball aggregation ever brought to Japan. under the aegis of Connie Mack and Babe Ruth. In some of these instances the promoters were able to realize handsome profits from gate receipts even after the heavy travel expenses of the foreign athletes had been paid. But in Japan there is always government money for ventures that promise to help to create good-will for Japan in foreign countries. And it is easy to provide free railroad passes on government trains throughout the Empire. Every facility is available to make Japan the perfect host. So Japan challenges its youth to become one of the great athletic countries of the world, and the progress is indeed remarkable.

But her guest book is signed not merely by athletes. In January there came 20 instructors

<sup>• 35,198</sup> is the total number of tourists reported for 1934.

and students of the San Paulo Medical School of Brazil for forty days inspection of Japanese institutions. In the summer, at the invitation of the Y.W.C.A. there came 6 women educators from America, all deans in colleges. Later came 80 college students from 26 American colleges for a week's conference with an equal number of Japanese students, concerning social and political problems of the Pacific. A great Buddhist conclave also took place in the summer, attended by some 300 delegates from all the Pacific countries. September brought more than 20 American journalists. Perhaps the most notable gathering of the year in Tokyo was the fifteenth assembly of the International Red Cross. Some 230 foreign delegates attended.

Every opportunity is offered by their Japanese hosts to enable guests to observe the greatness of Japan, to note the extent to which it has become modernized, and to see the charm and worth of its culture, and the refinement of its people. Nor are Japanese indifferent to guest-foreigners living in Japan. There was organized in April a distinguished Society for International Cultural Relations (Kokusai Bunka Shinko Kai) by such leaders as Count Kabayama, Marquis Tokugawa, Professor Anesaki, and others, Largely endowed. the society maintains an ample staff for promoting the knowledge of Japanese culture among foreigers in Japan and abroad. It has also established a foreign language library. From time to time it invites guests to lectures on important cultural subjects. It promises to become one of the most important organizations in Japan.

These activities all indicate how much alive

Japan is today, and how intent she is in growing in stature and in favor with man.

Floating Straws

"Many young people have left home and become movie actors and actresses without the permission of their parents."1- "Most young women of Japan are in favor of husbands belonging to the salaried class, the intelligentsia and the middle class in general, even though such men are rather poorly treated by society. That they are admired by young women must be a great solace to them."2-"It is inevitable that Japan should be misunderstood by foreign countries, because one section has been frequently expressing its views while the other has been unable to discuss matters concerning relations with other countries. That wild rumors have been frequently circulated also is attributable to the lack of freedom of speech."3\_\_\_ "There are more than a million people in Japan who do not have enough to eat. Yet Japan had last year (1933) an unprecedentedly large rice crop of 70 million koku."4-"Corruption is permeating every phase of political life in Japan."5-"Japanese health administration is very much advanced, and health officers are abreast of all the best developments in the world in the administration of public health."6-War Minister Hayashi refused to move into his official residence until Shinto rites of purification had been performed and the houses had been turned around to face the

<sup>1.</sup> The Nagoya Shinaichi Editorial, January 9.

<sup>3.</sup> Viscount Okochi, in the House of Peers, February 6.

<sup>4.</sup> The Hokkai Times. Sapporo, Editorial, February 13.

<sup>5.</sup> The Tokyo Asahi, Editorial, February 23.

<sup>6.</sup> Dr. J. B. Grant, head of the Rockefeller Foundation in Shanghai.

south instead of the east. There had been three cases of illness among previous occupants. He moved in on the day indicated as proper by the zodiacal signs. - "Years ago the tourist came to Japan and was impressed by the scenic beauty. the cherry blossoms and the temples. These are still here, but the most impressive thing today is the remarkable industrial progress of the country, which apparently is only the beginning of a new era in the Far East."7-"Presenting a resolution declaring that the next Education Minister should not keep a concubine, visit houses or mistreat his wife, and stating that under those conditions only a woman could qualify for the post, a number of society women intercepted Premier Saito Saturday as he was leaving for Okitsu. He accepted the resolution with a smile."8\_"Peace. mankind's cry of the ages, was the ideal expressed as the flags of eighteen nations bordering on the Pacific and the International Red Cross flag passed in pageant vesterday in the banquet hall of the Imperial Hotel, when 700 persons representing many nations participated in welcoming Prince Iyesato Tokugawa home after a nine-months tour of America and Europe."9 -"Japanese labor organization and rationalization in factories are impressive, but still more impressive. I have found, are the Japanese workers. Active, enthusiastic, happy and efficient, they are very intelligent people, and I consider them to be the most valuable capital in the Japanese

<sup>7</sup> Mr. James C. Sherman, Chicago business man, travelling on the S. S. Lurlin.

<sup>8.</sup> Japan Advertiser April 2.

<sup>9. &</sup>quot; " April 8.

nation."<sup>10</sup> — There were registered in 1934 in Tokyo 30,000 motor cars; 5,500 motor cycles; 2,500 tram cars; 650,000 bicycles; 2,000 jinrikishaws (a decrease in ten years from 11,000); 70,000 man-pulled two-wheel carts; 9,000 ox-carts (a decrease in ten years from 20,000); 2 horses

and buggies.

"There is a tendency for the people to regard Admiral Togo as a divinity. This must be checked There were moments when he was like the rest of us. This makes his greatness the greater."11\_"The first impression of Tokyo which strikes a journalist who, like myself, has not seen Japan for seven years is one of surprised admiration."12\_"Housed in a beautiful modern building and equipped with an efficient staff of experts, the Tokyo Institute of Research on Municipal Administration represents one of the best of its kind that I have seen. The Tokyo Institute has given me a clear idea of the progressive spirit behind Japanese municipal leaders."13 — "It seems unlikely that there is an academy elsewhere in the world which is able to give a rendition with its vocal students surpassing that which the Tokyo Academy of Music gave in Sunday night's performance of Verdi's Manzoni Requeim."14\_"Japan shows every sign of a strong power, because she has energy and a will to complete those things she has set out to do."15

Fernand Maurette, Vice-director of the International Labor Bureau of Geneva

<sup>11.</sup> The Tokyo Asahi, Editorial, June 4.

<sup>12.</sup> Jules Sauerwein, foreign editor for the Paris Soir, June 10.

Dr. William B. Munro, former professor of Harvard University and authority on municipal government.

<sup>14.</sup> Japan Advertiser, December 18.

Mr. William Thys, envoy of King Leopold III of Belgium to the Emperor of Japan, vice-president and managing director of the Bank of Brussels.

## Chapter II

# AN ECONOMIC SURVEY OF JAPAN, - 1934

K. Morimoto

### Japan's Natural Resources

The two elements which together compose the basis of a nation's economic structure are its natural and its human resources. A correct estimate of Japan's economic status for the year 1934 depends first of all upon a clear idea of the

country's natural resources.

Of primary importance is the land itself, which is fundamental to production. The area of Japan, exclusive of Kwantung and the South Manchurian Railway Zone, is 675,000 square kilometres—one-half of one per cent of the total land surface of the earth. Of this area, Japan proper comprises 57%, Chōsen 33%, and Taiwan and Karafuto 5% each. In this day of economic bloss, that formed by Japan and Manchukuo with a total area of 1,860,000 square kilometres, is more than two and three-quarter times the area of Japan alone.

As for Japan proper, it is not only small but so mountainous that only 17% of its surface is under cultivation. However, large sections of the cultivated area enjoy a warm climate with a comparatively heavy rainfall. Hence there is a rich variety of agricultural products. From its coastline of 17,000 miles, the longest in the world, Japan derives a great impetus to its economic development. Its beauty of scenery, too, is such that the income from tourist trade is certain to

increase.

The most acute lack of the country in natural resources is that of iron. During 1934 2,310,000 kilograms of iron were imported, but at present the country produces nearly all the pig iron and steel that it requires. The next most serious lack is that of petroleum. In 1934 the production was only 2,000,000 barrels. More than 90% of the empire's requirement must be imported, at a cost in 1934 of ¥82,000,000. America is by all odds the oil country of the world, with its production of 700,000,000 barrels, Russia and Venezuela following with 100,000,000 barrels each. Japan's output of coal, however, is large. 95% of its requirement being produced domestically. All the copper needed is produced at home, and sulphur is so abundant that 40% of the product can be exported. Of extreme importance is the water-power which renders available an abundant supply of electricity. In richness of marine products Japan far surpasses all other countries. It lack of pasturage for cattle is more than compensated for by the broad reaches of the ocean, vielding the fish which form one of the principal elements of the Japanese diet. Thus living costs are lower than those of Europeans and Americans, giving the Japanese an extremely advantageous natural position. Furthermore, a fact deserving of consideration is that the geographical position of Japan, midway between Orient and Occident, in a period when the civilizations of East and West are being fused, the strong points of each selected, and the process of creating a new culture is well under way, gives the country every advantage for economic development.

## Japan's Human Resources

In order to employ the natural resources effectively in the economic development of a country. the human resources must be brought to a higher degree of perfection. Human resources are controlled by the factors of numbers and quality. According to the census of 1930 Japan has a population of 90,396,000, or nearly one-twentieth of the population of the world. Japan proper has a population of 64,450,000, Chösen, 21,060,000, Taiwan 4,590,000, and Karafuto 300,000. Kwantung and the South Manchurian Railway Zone have a population of 1,330,000, and the Mandated Islands in the western Pacific, 70,000. The point specially to be noted in connection with Japan's population is its relatively high rate of increase. From 1900 to 1930 the increase was 20,000,000, a rate of increase of 47%. In recent years the annual increase has been from 800,000 to 900,000. In comparison with America's 800,000, England's 110,000, France's 80,000, Germany's 220,000 and Italy's 420,000, Japan's annual increase is the The most important factor in this increase is the great excess of the birth rate over the death rate, i.e., the factor of high natural increase. Japan's excess is 13.8, England's 3.6, America's 6.9. India's 8.8. Italy's 10.2, and France's 1.0.

The density of population in Japan proper is 169 per square kilometre, or more than ten times that of America (16 per square kilometre). England's density of population is, of course, greater, being 183. The density for the Japanese Empire is 134, while that of Great Britain and of America is only 14, just a little over one-tenth of that of Japan. One method of dealing with over-

density of population is the encouragement of emigration; but since the number of emigrants is only from 10,000 to 20,000 annually, while about 10,000 of our people return each year, emigration is ineffective in controlling our population.

The number of Japanese in gainful occupations

is 29,220,000, divided as follows:

Communications, 3.8% Industries, 18.1%

Commerce, 15.3% Government employees and liberal professions, 7.0% Others, 2.0% Domestic workers, 2.8%.

Commerce and industries have of late made astonishing development, but farmers are still in the lead, with 48.4% of all the workers. Among the civilized nations Italy leads with 55.7% in farming. America has 26.7%, France 38.4%, and England only 7.8%. From the standpoint of independence in food-supply, a scarcity of farm workers is not pleasant to contemplate, but farming is being progressively mechanized and since the profits from farming are small as compared with commerce and industry, it is apparent that Japan's farming population will further decrease.

# The Wealth of Japan and the Income of the People.

According to a recent investigation (1930) by the Bureau of Statistics of the Cabinet, the total wealth of Japan is \$110,188,000,000. Of this amount \$41.100.000.000 is the assessed value of the land, \$22.800.000.000 the value of buildings, and \$10,000,800,000 the value of movable property. The per capita wealth is thus \$1,647, which is higher than Italy's \$1,117 and Germany's \$1.141. but very low as compared with America's \$6,607, England's \$5,247, and Canada's \$5,723.

The total annual income of the Japanese people is \\$10,635,790,000, or only \\$165 per capita, which is far below America's \\$703, England's \\$743, France's ¥382, and Italy's ¥232. But, on the other hand, it must be noted that both the national wealth and the annual income are increasing at a very high rate. The annual income is highest in mining, with \$1,593 per capita. The average income of employes in communications is \\$758, in industries ¥658, in commerce ¥606, in public offices and the liberal professions ¥474, in fishing ¥335, and in farming ¥133. The living conditions and expenses of those receiving the foregoing incomes are shown by a study made in 1931 of 1,517 selected families: the average family numbered 4.07 persons, or 3.04 persons if reduced to adults. The average income was \\$86.47 per month to which must be added income such as balances brought forward, withdrawals of savings deposits, money won in lotteries, money from pawning, collections of money due, amounting to ¥62.78, making a total monthly income of ¥149.25. The expenses were:

Food	¥26.00	34.1%
Rent	13.70	17.9%
Light and Heat	3.57	4.7%
Clothing	9.87	12.9%
Other expenses		30.4%
Total	¥76.33	100%

Payments other than actual expenses—savings, insurance, balances forward, debts—totaled \$72.92, making a grand total of \$149.25. The actual expenses being \$76.33 and the actual income \$86.47, savings of \$10.14 were possible.

Dividing the monthly expenses by the number of adults, 3.04, it is seen that the monthly living expense per adult was \(\frac{1}{2}5.00\). But the number of families with incomes of \(\frac{1}{14}9.25\) per month is exceedingly small. In Japan proper, among 12, 166,000 households, the number having monthly incomes of \(\frac{1}{100}\) or less is 95% of the whole. Compared with Americans the living expenses of Japanese are extraordinarily low. The standard must be raised; but it is an error to suppose that because living expenses are low the standard of living is therefore low. Toward the realization of the ideal of "a high standard of living with low living costs" much may be learned from a study of Japanese ways of living.

#### National Finances

With the phenomenal increase in population on the one hand, and limited national wealth and earnings on the other, the majority of the people experience serious difficulty in making a livelihood. However, the national revenues for the year 1934-35 reached the huge total of ¥2,213, 000,000, or ¥20,000,000 less than the current year. However, if the supplementary items in the current year's budget be deducted, the budget for the coming year shows an increase of \\$50.000,000. A significant fact is that ¥1,021,000,000, or 48% of this budget, has been designated for military and naval expenditures. In consequence, administrative expenditures are greatly reduced. outlay for military affairs in the current year shows a curtailment of \$101,000,000 from that of last year. The causes for the proposed increase in the budget for military affairs are primarily the

Manchurian campaign and the improvement of military equipment. The budget for the Manchurian campaign is \$180,000,000, an increase of \$20,000,000 over the current year. The improvement of military equipment is increased by \$30,000,000 to a total of \$366,000,000.\*

The national debt at the end of 1934 was \\$8, 650,000,000, or just double the debt of ten years ago. In spite of all the schemes for reduction of the public debt and the demand for "sound finance", the Empire is facing this year an addition to the debt of \\$709,000,000. At this rate the national debt will pass the ten billion mark in the not-distant future. At present, however, the national debt is only \\$106 per capita, America's being \\$313, England's \\$1,610, and France's \\$903.

# Japan's Finances and the Development of Manchukuo

The three special factors influencing Japan's finances during the past year were the development of Manchukuo, the effects of natural calamities, and the decline of the silk industry.

In this day of economic blocs it is natural for Japan and Manchukuo to form a bloc (and, if it were possible, together with China, to form a three-power bloc) and thus plan for their mutual

\*Comparative Table of Military Expenditures According to Nippon Keizai Nempo, Vol. 19, p. 222.

(In millions of Yen)									
		Army	Navy	Total			Total	Percentage	
BHEN		-gur	in de	Military		ű	Budget	for Military Expense	
1931-32	1111	194	212	1 15.	406	1	1,334	30.4	
1932-33	4	390	306		696		1.850	37.6	
1933-34	* * *	448	404		852		2,129	39.9	
1934-35	. 1 [ * ]	449	487	24.5	936		2,143	43.6	
1935-36		491	530		1,021		2,121	48.1	

economic advantage. Since the declaration of Manchukuo's independence and the signing the Japan-Manchukuo protocol, establishing special relation between the two nations, economic blocs have been formed in many regions. The Japan-Manchukuo bloc has made a steady development. During the year 1933 Japan exported to Manchukuo factory equipment, vehicles, lumber, cement, etc., to the value of \\$514,000,000, an increase of 70% over the preceding year. By August, 1934, there was a 17% increase over 1933. -a total for the eight months of \\$370,000.000. From 1931 to 1934 the expenses of the Manchurian campaign totalled \\$720,000,000, and the estimate for 1934-35 was ¥159,000,000.

According to Mr. Ginjiro Fujiwara, our country accumulates capital annually to the amount of ¥3,000,000,000, hence the investment of 10% of this amount in Manchukuo, rather than being an economic shock, is a beneficial stimulus to the country's finances. As a result of the investment, Manchukuo's industries are developed and the consumption of its coal increased. Consequently, the export of coal to Japan is reduced and good prices for domestic coal are maintained. In fine, a variety of economic benefits accrue to each country.

#### Effects of Natural Calamities

The most serious economic blows to Japan in 1934 came through natural calamities. North Japan suffered unprecedented damage from the cold summer. The crops in Iwate prefecture were 59% less than the normal, in Aomori prefecture 49% less, and in Miyagi and Yamagata prefectures 38% below the normal. The rice crop for 1934 was only 52,350,000 koku (259,660,000 bushels), which is an average of only 1.59 koku per tan or 31.7 bushels per acre. Besides, Kyushu suffered from drought, the Hokuriku district from floods, and the Osaka district from a typhoon. The total amount of damage incurred has not yet been calculated, but will reach a gigantic figure. At the present price of rice, \(\frac{429}{29}\) per \(koku\), the total crop was worth \(\frac{41}{11470,000,000}\). Since, as a rule, 56% of the crop is sold, the total sales this year will be about \(\frac{4677}{677,000,000}\), a decrease of over \(\frac{430}{30000}\),000 from last year. By so much is the purchasing power of the farmers reduced and industrial development impeded.

#### The Decline of Sericulture

Still worse than the failure of the rice crop was the decline in the production of silk. Japan, producing 78% of the world's silk, was easily first in sericulture. More than 80% of the silk was exported, and prior to the world-depression the annual export of raw silk and silk goods was nearly \$1,000,000,000. But America which imported 74% of our product suffered so greatly from the prolonged depression that the purchasing power of the people was phenomenally reduced. On top of this came the advance in rayon production, and the price of raw silk dropped precipitately. The 133 pound bale which sold at ¥1200 in 1929 brought only ¥600 in 1930. By June, 1933, it had advanced to ¥981, but in a short time it dropped, selling in June, 1934, at

less than \\$500. In 1934 the total value of the silk sold to America was only \\$370,000,000.

## The World-wide Advance of Japanese Goods

Owing to the low exchange value of the yen, the employment of elaborate machinery, the increased efficiency of workers, and low wages, Japanese goods successfully broke through the tariff barriers set up by many countries and made a world-wide advance in competition with the leading nations. In consequence, the combined totals of exports and imports for 1934 were \(\frac{44}{690,000,000}\). The value of the former was \(\frac{42}{250,000,000}\), and of the latter, \(\frac{42}{25440,000,000}\). Thus the excess of imports over exports was \(\frac{4140,000,000}{4140,000,000}\). The most important exports were raw silk and cotton and rayon goods, and the chief imports were raw cotton, wool, and iron.

As compared with 1933, exports showed an increase of 16.8%, and imports 19.5%. The unfavorable trade balance was thus nearly doubled; but exports and imports combined increased by \$7700,000,000, and the unfavorable balance was compensated for by marine insurance, extra-commercial revenues, etc. This great development of trade was the primary cause of the improvement in economic conditions during 1934.

## The Prosperity of 1934

Although the leading nations of the world were still suffering from the depression, Japan began in 1934 to see the dawning of economic recovery. According to an investigation made by the *Toyo Keizai Shimposha*, the index numbers of both business activity and production showed an in-

creasing advance toward prosperity. Taking 100 as index number for normal business activity, those for October, November, and December, 1934, were 104.9, 105.7, and 107.7, respectively. These numbers indicate the highest degree of prosperity since the World War. In fact, business conditions in Japan are even better than in

England.

In the next place, taking 100 as the index number for production in the year 1928, that for October, 1934, was 176, and for November, 177. Moreover, the phenomenal rate of increase in production deserves attention; and the good times of 1934 may be regarded as an indication of still better times to come in 1935. A further indication of prosperity is to be seen in the index numbers for production, which in November, 1934, were: mineral products, 104; iron and steel, 204; raw materials for weaving, 163; chemicals and fertilizers, 350; paper, 129; cement and glass, 135; foodstuffs, 91;—the average being 177.

However, the prosperity of 1934 was primarily industrial, and behind it all was the tragic economic plight of the agricultural districts. Hitherto, in times of prosperity the situation was just the reverse of this: the agricultural districts enjoyed favorable conditions, the farmers' purchasing power increased, and under this stimulus industry experienced an advance. Thus, strangely enough, in the recent boom the farmers and people of the middle class suffered from reduction of income, low wages, and difficulty in securing employment. Hence, since the purchasing power of the majority was curtailed, the goods manufactured by our developing industries were forced to seek mar-

kets overseas, and foreign trade flourished. Again, the great boom in industries was caused by expansion of armaments and investments in Manchukuo, the country advancing, as it were, in a state of munitions-inflation.

In short, the prosperity of 1934 differed from past times of prosperity in that it bore a dark reverse side. In order to bring about a really sound prosperity the regulation of rice and cocoon culture must be attempted; the interests of the farmers must be respected; small merchants and manufacturers must be protected; and efforts be made to increase the purchasing power of the whole population. Furthermore, the control of population must to a certain degree be planned, wages require raising, and a policy must be formulated for reducing the numbers of the unemployed.

## Chapter III

## JAPAN AND THE FAMILY OF NATIONS,-

#### 1934

G. S. Phelps

I

On the whole the year 1934 witnessed a lessening of the tension in relationships between Japan and the other members of the family of nations. The year began with a distinct sense of isolation on the part of Japan: she had withdrawn from the League; she had been put on the defensive before the court of world opinion; she had felt a coolness towards her on the part of her old friends. Indeed she was left to sink or swim by herself. She decided to swim!

In this apprehensive state of mind, Japan began feverishly to develop her far flung contacts. No nation was too distant or too small to receive her attention. She pushed her trade into every corner of the world, increasing by 35% her sales within a year. She was accused of "dumping," of exploiting her own labor, of dishonest practice, but the fact is she was merely cashing in on the preparations she had been making during the preceding five years of rationalization of her industries, of development of her merchant marine and of the coordination of industry and government in one great national drive for the markets of the world. It is doubtful if history records a more substantial trade expansion than that which Japan has accomplished during the year.

This competition of trade resulted inevitably in

many political repercussions. Among these were the Delhi Conference in January, the opening of a new legation in Afganistan, new agreements with Turkey and with Mexico, a visit to Japan by the King of Jehol in April, the Dutch East India conference at Batavia adjourning without success in December, the visit of the British Trade Mission in September, and the inauguration of fresh negotiations by Russia for the sale of the Chinese Eastern Railway, which were successfully terminated early in 1935.

#### II

In reviewing Japan's foreign relations it is proper to follow her own lead in first of all riveting attention upon developments in the new state, Manchukuo. Undoubtedly there has been marked material and administrative progress but in this article we are chiefly concerned with political developments. The enthronement of the Emperor Kangte took place on March 1, followed by a mission of friendship to Manchukuo by H.I.H. Prince Chichibu as representative of the Emperor of Japan. This visit will be returned by Emperor Kangte in person during April, 1935.

But the outstanding event of the year for Manchukuo was its recognition by El Salvador in March, the only country with the exception of Japan to recognize the new state, though Nicaragua has also signified friendly interest. Of even greater significance were the agreements in May to allow international letters and cables to enter and leave Manchukuo, and in June to reopen through railway traffic between Peiping and Mukden. In October the visit of a British Trade Mission aroused worldwide speculation as to its

implications. In October also Prince Chi of Mongolia visited Tokyo on a friendly mission, and Russia renewed negotiations for the sale of the

Chinese Eastern Railway.

There is a general feeling that relations with China have improved during the year, in spite of several local incidents south of the Great Wall. which involved military action. In January, a naval party landed at Foochow to protect Japanese interests but its withdrawal after three days assuaged the fears of many. Likewise in north China the military incidents have all seemed to be of local significance. The statement issued from Tokyo in April by the spokesman of the Foreign Office warning all foreign nations against rash investments or enterprises in China without consulting Japan, created a sensation but it made plain the new direction which Japan's policy was taking. Following that came the mail and railway agreements with Manchukuo and obviously sincere efforts on the part of Nanking to improve relations. In a speech to the Diet, in December, Foreign Minister Hirota declared: "Japan attaches great importance to her friendship with other states in East Asia and counts on their participation in bearing the serious responsibilities for the maintenance of peace and order in this part of the world." Evidently replying to this, General Chiang Kai Shek in a statement to the Chinese press said: "Briefly, relations between Japan and China should be adjusted on a basis of mutual justice . . . . If relations are adjusted, there should be no trouble in achieving economic cooperation based on mutual reliance and asistance." Great impetus has been given to these favorable

tendencies by the visit (February, 1935) of Dr. Wang Chung Hui to Tokyo on his way to the Hague. Dr. Wang has said: "Co-operation between Japan and China must be based on the principle of mutual benefit and equality". This statement may have led Mr. Hirota to declare in a recent Diet session: "We shall never be able to find a more permanent and safer market than China... If political co-operation is attained between the two governments, civil relations will follow."

Japan's relations with Soviet Russia have also undergone marked improvement. Foreign Minister Hirota's statement in January that no fortifications were needed on the Russian-Manchukuo border was a good omen. In March the perennial fisheries question was amicably settled; in August the Border Water Route Agreement was made; and in October the Soviet Ambassador at Tokyo renewed negotiations for the sale of the Chinese Eastern Railway, which was consummated early in 1935.

Likewise relations with Great Britain registered marked improvement during the year. The Indo-Japanese Trade Agreement was a notable achievement after eight months of debate. The tension occasioned by the debates was lessened by the visit of Mr. John Grieg Latham, Australian Deputy Prime Minister, in May, on a good will mission which showed that not all of the British Empire was antagonistic to Japanese trade interests. This favorable impression was heightened by the visit in September of the British Trade Mission from London and by the consistently friendly attitude of the British delegates at the

Naval pourparler in London.

It is one of the paradoxes of international friendship that the greatest misunderstandings seem to arise at times between people that have the most reason to be friends and the least serious obstacles to mutually profitable relationships. This is true of recent relations between Japan and the United States of America. The year began propitiously by an exchange of friendly notes in March between Foreign Minister Hirota and Secretary of State Hull, which may still be taken as giving the basic policies of the two nations. Furthermore in March the Philippines Independence Bill was ratified which seemed to indicate the willingness of the United States to renounce territorial ambitions in East Asia. But there soon followed the development of the Oil Monopoly issue in Manchukuo, involving the basic principle of the Open Door, which led the American Ambassador at Tokyo to make representations to the Japanese Government. In August there broke out in Arizona anti-Japanese riots which made a painful impression in Japan, and in December the Japanese press published conspicuously the announcement by an American admiral that the fleet during 1935 would carry out naval manoeuvers "on a bigger scale than ever before attempted, extending from the Aleutians to the Tropic of Cancer and from the California coast to Midway Islands. A total of 171 surface ships and 677 airplanes will participate." When it is remembered that the westernmost tip of the American owned Aleutian Islands lies only a few hundred miles from the nearest Japanese island, it is not surprising that this announcement

aroused great irritation and additional suspicion of America's intentions, impressions that were only partially modified by a later statement by the American Secretary of Navy to the effect that the manoeuvers would not carry American ships nearer than 1800 miles from Japan. It may be added that the refusal of America to enter the World Court, is taken as further evidence that America has become more nationalistic and less inclined to co-operate with other nations. The year closed with the momentous step taken by Japan on December 29th, the denunciation of the Washington Treaty. Strange as it may seem, this epochal decision acted as an emotional release to the Japanese people. They seemed to feel that at least the way was cleared for constructive diplomacy with America.

# III

There were several other events of general significance in relations with foreign countries. In January Foreign Minister Hirota asserted that the withdrawal of Japan from the League would in no way affect Japan's title to the South Sea Mandated Islands. In January too Premier Mussolini of Italy made a declaration regarded as anti-Japanese which developed into an international issue, raising questions concerning Japan's relations to Abyssinia. This may have been the seed of various false rumours circulated in Near Eastern countries to the effect that Japan was cultivating relations with Arabian tribes, that she was recruiting 1500 Arabian youths to be educated in Japan at Government expense, and that Mohamedanism was spreading in Japan under the patronage of august personages. All this with sinister implications! There also arose some tension with Brazil due to the adoption of a constitutional amendment affecting Japanese immigration.

On the other hand many happy developments might be mentioned, such as the nine months good will tour to Europe and America by Prince Tokugawa: the American-Japanese Student Conference held in Tokyo in July: the International Red Cross Convention held in Tokyo in October: and the opening of the Japan-America wireless telephone service in December. It has been pleasing also to observe during the past year various increased efforts to cultivate cultural contacts with foreign countries. The International Cultural Society with a large financial foundation has inaugurated several lines of activities, including research, the publication in foreign languages of important Japanese cultural works, the establishment of scholarships for foreign students of Japanese culture, and the offer of facilities to foreign students coming to Japan for study and investigation. The increasing interest in international radio broadcasts also should be mentioned, especially the world wide hook-up for the exchange of addresses on "World Peace" by famous women, including a Japanese, and the international Christmas hook-up in which Japanese young people participated.

So the year 1934 ended with a record of achievement much to the credit of Japan's diplomacy. In spite of some set-backs there has been steady progress in restoring mutually helpful relations with the family of nations. This seems

to be in keeping with the policy announced by the Japanese Government at the time of its notice of withdrawal from the League, that it would continue to seek co-operation with all nations.

#### IV

Late in the year a group of American missionaries living in Tokyo met to share their concern with regard to the growing tension between their own country and "the land of their adoption." Without posing as "experts" or "authorities" on any aspects of the case except their life-long and intimate contacts with the Japanese people, and without any reflection on the competency of the regular constituted diplomatic officials (for whom indeed they have the highest respect), they drew up a Statement which has received wide approval from the missionary body at large, and which deserves to be known by all men of good will who wish to understand the underlying issues at stake in the present international situation. The Statement is as follows:-

## Some Missionaries Living in Japan to their Fellow Christians in the United States

"As Americans living in Japan we find ourselves in a position of peculiar privilege. To the rich heritage of our own citizenship, there is added the wealth of life and friendship with another nation. Our experience here has deepened our appreciation of both peoples and has convinced us that priceless benefits will continue to flow naturally from growing intimacy and cooperation between them. For the historical friendship between Japan and the United States is not a mere phrase; it is a fact which rests upon deep sentiment, reciprocal commercial prosperity and happy geographical contingencies. This relationship has the additional happy advantage of being enlivened by differing but mutually supplementary cultures. Obviously only a structure of peace should rest upon such a foundation.

"In saying this we would not ignore differences in point of view on some vital issues. Such differences are inevitable between two strong and aspiring nations but they should become stepping stones to mutual respect and cooperation through the channels of enlightened statesmanship and the diplomacy of peace. We thus rely not only upon the friendly relationships between our two nations in the past but upon the solemn agreements which both nations, together with other civilized nations of the world, have underwritten in the Pact of Paris.

"However in the presence of forces which if unchecked may easily endanger this record of unbroken peace, we would urge our friends in the United States to redouble their efforts to understand the problems and difficulties confronting the Oriental peoples, to remove all sources of friction and misunderstanding for which we are responsible, and particularly to cultivate attitudes that will spurn any suggestion of resorting to any method of arriving at a mutually satisfactory solution other than the employment of peaceful diplomacy. In other words, we plead for the will to peace.

"With a solemn sense of our responsibility as Christian Americans in Japan and in the light of our long association with the Japanese people whom we know to be fundamentally lovers of peace and of humanity, we declare that we believe that the cause of peace and good will and the prosperity of nations would be served if our fellow-American citizens should resolutely and conscientiously consider the following proposals:

(1) To study with care the laws proposed in our legislative assemblies, or already on the statute books, that bear upon our relations with foreign countries, particularly the discriminatory aspects of our Immigration Act which offened the

dignity of Orientals;

(2) To examine critically the subversive propaganda against foreign countries that frequently appears in certain representatives of our press;

(3) To evaluate the basic principles underlying

the foreign policies of our government;

(4) To support our government in every effort to avoid giving offense to friendly nations by indiscreet declarations by public officials, by naval manoeuvers on the borders of friendly powers, or

by any gesture of force;

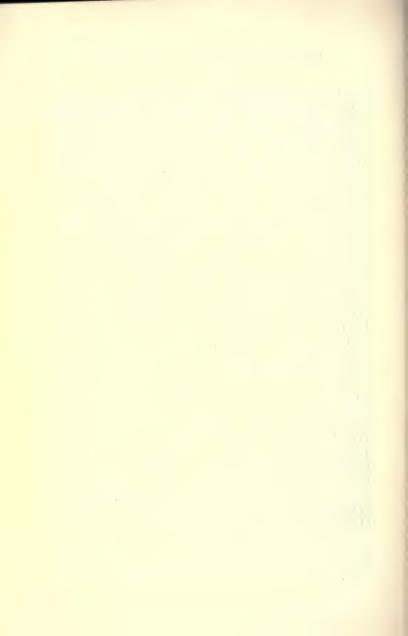
(5) To keep an open mind toward any suggestion by any foreign nation looking toward partial or universal disarmament, seeking by agreement mutually satisfactory sanctions for respective national interests, such as security and all legitimate rights, while eventually reducing armaments on land and sea to police status;

(6) To cherish the faith that peace can be won and maintained whenever men of good will unite in voluntary and intelligent co-operation, and to encourage the roundtable method of solving the complex but by no means insoluable problems now involving the great powers in the Far East;

(7) To re-enforce our government in every way possible in its new policy of co-operation with other nations through the International Labor Bureau, the World Court, and all other helpful agencies for world regeneration. We believe that the entry by the United States into the League of Nations on some satisfactory basis would greatly contribute to the maintenance of peace in the Far East, removing one of the most serious obstacles to Japan's return to the League and insuring her hearty co-operation in the future in working for the peace and prosperity of the Orient and of the entire world, on the basis of security for all and the mutual protection of trade

and political rights of those concerned.

"In thus addressing our fellow Christians in the United States, we would stress the need of forbearance and sympathetic understanding of the spiritual aspirations of Oriental peoples; we stress the need of the exercise of a fearless and enlightened conscience in the discernment and support of the moral principles involved in this situation; we believe in facing these problems upon the plane of Christian love rather than that of materialistic self-interest. We assure our fellow Americans of the presence of this spirit and point of view among our Japanese friends, both Christian and non-Christian, and we pledge ourselves to work to the end that in meeting the critical issues that are before us, the advocates of reason and peace on both sides of the Pacific Ocean may speak the final word."



# Chapter IV

# THE SHINTO WORLD IN 1934

Genchi Kato

and

Komazo Mizoguchi

In discussing matters relating to the world of Shinto one fundamental distinction must always be kept in mind; namely, that within what is commonly termed Shinto we have, (1) Shrine Shinto, the original or indigenous cultus carried on at the shrines, and (2) Sectarian or Denominational Shinto, of recent date, based on individual faith and centering in Shinto churches. Our present review of Shinto trends in 1934 must be approached from this twofold standpoint.

# The Shinto Celebrated at the Shrines

Inasmuch as Shrine Shinto has no legal recognition as a religion by the authorities of the state it does not carry on any positive religious activities. Yet, as it derives its source from the most ancient religious faith of the Japanese race, and is the preserver of this unbroken tradition, it is a spiritual movement of the utmost significance.

In chronicling the happenings of the past year in this field we would notice the numerous activities,—festivals, ceremonies, expositions and lecture meetings,—held in commemoration of the forthcoming 2,600th anniversary of the accession of the first emperor Jimmu Tenno, and the 600th anniversary of the restoration of the Emperor Go-Dai-Go. These have been observed among the shrines, throughout the schools and under the

auspices of various learned societies.

Also there have been celebrations relating to more recent events, such as that of the 250th anniversary of the death of the great Shinto authority, Soko Yamaga, the founder of Bushido or the Warrior's Way, and the 20th anniversary of the death of Dr. Yorikuni Inouve, a great Shinto scholar.

Of course these celebrations are the performance of public functions on the part of the Shinto clergy as national officials; and the meetings are academic activities of scholars and interested persons. But at the same time they have been participated in by great numbers of common people whose faith in the traditional religion of the past has been kindled to new enthusiasms. This religious faith of the common people is firmly linked to the spirit of patriotism by belief in the ever-expanding glory of the Goddess Amaterasu O-mi-Kami, the first ancestress of the eternal Imperial Line.

This faith reveals itself as a glowing passion for the realization of the age-long ideals of Japan. the Land of the Gods. Thus in specific ways, such as the "First Worship," (the New Year's visit to the shrine by the people, which in recent years has become merely conventional) a new devotion is observable. And the past year, known as a period of crisis, has seen increased numbers of common people crowding the courts of the Great Shrine at Isé, and of the Meiji Shrine in Tokyo. The reasons, we believe, are as above indicated.

The Japanese people are actuated by a threefold, indissoluble devotion; a veneration for the national shrines, a fervent love of country, and an impassioned reverence for the Imperial House. These three, indeed, comprise the total significance of the national life. Without full recognition of this fact the successful propagation of any

religion in Japan is well-nigh impossible.

In 1933 a problem arose from the refusal of certain Japanese Christians in some of the provinces and in a certain island of Ryukyu (Loo Choo) to attend celebrations at the shrines, and we saw the unfortunate occurrence of a collision of views between loyal Japanese subjects and some of the Christian believers. This, however, should be viewed rather as an outburst of Japanese patriotism in the sense we have described than as an expression of opposition to a foreign religion.

The western peoples all recognize in the flag of one's country an emblem of national glory, and they love it as such. To a far greater degree do the people of Japan prize and revere the Shinto shrines of their ancient race as precious crystals of the national spirit. Indeed we cannot but condemn as un-patriotic anyone who while still a Japanese refuses reverent veneration at the shrines. Certainly peoples of the West who understand respect even for a flag ought not find it hard to comprehend the strength of this lofty emotion on the part of our nation.

With the world-wide success of Fascism this national spirit of the common people has come to still clearer consciousness until during the year 1934 the claims of the Japanese spirit may be said to have been the dominant influence in the thought life of the country. In point of numbers the publications dealing with the national spirit

would seem decisively to outweigh all others of the past year combined. These are not like the government-inspired Fascist publications of Italy or Germany. Nor are they aimed at the persecution of foreign religions. They are an expression of the powerful patriotic current that flows throughout the nation, and they spring naturally from the people.

Furthermore, this patriotic sentiment is intimately related to the national faith represented in shrine Shinto. Here it is that the particular nature of the Japanese spirit may be most clearly seen. And yet this spirit is not high-handed nor exclusive, as can be seen from a view of the religious life of Japan during the past year. For, notwithstanding the fact that the Japanese spirit derives from native Shinto, at this time of efflorescence of that spirit no effort whatsoever has been made by the shrine-centered Shinto to take advantage of the situation in bringing religious pressure to bear on the people. To be sure, in certain circles there has been a proposal to make Shinto the state religion, and this has gained some currency, but neither among the religious authorities of the government, nor with the Shinto leaders and clergy has it elicited much enthusiasm. They accept the present administrative handling of indigenous Shinto as legally non-religious.

And yet even what we have termed sect Shinto (our second classification), which is legally a religion and is permitted religious activities, whether through inherent weakness or not, has modestly held back from any forward movement in the present situation, and has yielded place to Buddhism. Thus under the name of "the Re-

ligious Revival" Buddhism alone has gone over the top, and is still maintaining an outstanding lead.

Also we have seen the sudden and temporary flourishing of such rudimentary and superstitious unregistered cults as "Kōdō" (the Imperial Way) or the one which has appropriated the name "The Japanese Spirit". Such phenomena in the religious world give us much food for thought.

Just what world-view will take the stage when Fascism has left it in the coming era is an unanswerable question, but it is one to which all religionists must devote earnest attention, not only both kinds of Shintoists, but Buddhists and Christians as well. Yet, speaking for Shinto in particular we must say with regret that the year 1934 has not given evidence of any clear thinking or courageous action in this direction.

# The Shinto Centered in Churches

Having touched on Shinto as observed at the shrines, let us now turn our attention to the sect Shinto of the churches. This second type of Shinto,—religious Shinto,—worships the same deities as those of indigenous Shinto, and to some degree builds on the foundation of the ancient faith. To this extent, then, it should have shared in the expansion of the national spirit, and should now find itself in an especially advantageous position in society. But the thirteen sects, instead of showing any disposition to join in common Japanese religious movements have gone their separate ways in isolated activities.

Between some sects there have been quarrels over insignificant trifles. Even within single sects,

too, there have been minute controversies. Viewed from without these may in a sense be looked on as necessary self-purification,—a kind of house cleaning,—on the part of the sects, but yet it is a sad commentary on these religious bodies that in so critical a time in the thought-life of the world, and with so great a responsibility upon them they should have frittered away their strength in internal dissension and have been unable to accomplish any powerful united action.

We may go a step further and say that this same condition is true of all Japanese religious bodies,—Japanese Buddhism and Japanese Christianity, too. Indeed, as one surveys the year 1934 in the field of Japanese religious life one looks almost in vain for any trace of cooperative movements. Doctrinal disputes far transcending any degree of necessity or propriety have even eventuated in the public hurling of mutual recriminations unbecoming to religionists.

Toward the end of the year responsible persons in the respective reconstruction offices of the Shinto shrines and Buddhist temples proposed a joint rite, with the reading of a Buddhist service before the altar of one of the national Shinto shrines. The plan petered out and left nothing but an added evidence, of the gulf that separates Buddhists and Shintoists. This is a striking example of the lack of harmony in the religious life of the country in 1934. Even if the plan had not broken on the rock of dissension among the Shinto clergy it is doubtful if it ever could have been realized as projected. For there is no basic or harmonious understanding between Buddhism and Shinto. Among the writings of Buddhist

believers dealing with the Japanese spirit there are not a few which show that their authors have never really got to the roots of that spirit.

The same may be said with added truth of Christians in their relation to Shinto. Of recent years there has been an earnest effort among some of the Christians toward a rapprochement with Shinto, and during the past year a considerable literature of theses and pamphlets has been produced. The coming year will undoubtedly see still further acceleration of that movement. And vet when scanned closely this is seen to be not a genuine approach toward unity, for the two faiths are actually as far apart as ever. About all that can be said is that the classic Kojiki and the Bible do offer some apparent similarities in their records. For instance, in the Japanese cosmogony there are three deities: Ame-no-Minaka-Nushi. Takami-Musubi, and Kami-Musubi. But to argue any essential unity of nature between these and the Christian idea of the Trinity is merely an idle pastime.

We are of the opinion that for the extension of Christ's spirit throughout Japan what is far more important than any such approach is a much deeper and truer understanding of the inner Japanese spirit. That is to say, it is necessary for Japanese Christians to come to a true understanding of Shinto. For Shinto is not only closely related to our national life, it is itself one of the forms of that life.

The Christian clergy should realize that the Christianity propagated in Japan today whether by Japanese or by foreigners, is not for the benefit of people of other races, but is to be a

religion for the Japanese themselves. Hence it is indispensable that among the proponents of Christianity in Japan there shall be a thorough grounding in the basic principles of the Japanese spirit,—in the spirit of Shinto.

It seems very clear that the propagating of Japanese Christianity during 1934 has already passed into this stage in its "Rethinking Missions."

# CURRENT TRENDS IN JAPANESE BUDDHISM

Entai Tomomatsu

The criticisms which one hears of Japanese Buddhism are many and varied. There are some who regard its temples merely as places of historic interest, which one should visit; others are concerned with the numbers of followers who gather on festival days or at the services of a Buddhist mass; while yet others point out that the social function of the temples today consists purely in specializing in funerals and masses for the dead. But whatever the details, critics will certainly express themselves in some such way or other, thus maintaining that Japanese Buddhism is still living in the ancient atmosphere of the Tokugawa period, and that at no point is it suited to the ideas or activities of New Japan.

While we should of course refrain from drawing any such sweeping conclusions, yet when we really view Japanese Buddhism critically, even we are of the opinion that too many characteristics of the feudal age still cling to it. Before the Shogunate was set up, it was not often that the temples were requested to conduct funerals; however, when Christianity became uniformly prohibited throughout the feudal system, the holding of funerals in the temples was permitted and such ceremonies became the special prerogative of the temples. In this way Buddhism began to venerate the dead and became absorbed in the chanting of masses for them. And for this reason it

has become closely linked to the family system of the Tokugawa period. Therefore even in these modern days, when Christianity has full liberty to propagate its teachings, and the family system has been deeply disturbed by the capitalistic economic order, Japanese Buddhism is still closely attached to its ancient prerogatives.

It is a noticeable fact, however, that the characteristic feature of the ceremonies carried on in the now wealthy temples, is the worldly tone of the prayers. While this is as a rule par-ticularly true of the temples belonging to the Shingon and Tendai sects, yet in these modern days when it is necessary to plan carefully for the financial upkeep of the temples, there is a tendency to disregard sectarian affiliations, and the temples tend to become places of prayer. Those temples which are attracting the greatest number of adherents today are all temples where prayer of this type, that is, prayer for worldly success or profit, is offered. Of course, this may be a concomitant of the inability of Japanese Buddhism to provide for itself financially, but I do not think that a modern Buddhist faith will rise out of this trend in Buddhism. Fortunately even such temples are using a great share of their revenues for benevolent enterprises for the relief of society. But even so, I do not think that in their ideas these temples show anything of the spirit of the modern age.

There are some observers, on the other hand, who look at Buddhism from an entirely different viewpoint and have a tendency to laud to the skies the new outlook apparent in Japanese

Buddhism today. For instance, they praise the new educational institutions which all sects of Buddhism are carrying on. These are of two kinds, one for the nurture and training of Buddhist believers, that is, schools of theology, and secondly, the institutions which aim to give a general education, that is, such schools as missions carry on. In comparison with Christianity, which has been very successful in carrying on this latter type of education, I think it is quite doubtful whether the schools which have been carried on by Buddhists, (although they have the wide support of Buddhist followers, and are very prosperous) radiate any strongly religious influence. This is a matter of importance in which we may well continue to learn by carefully studying the example of the mission schools

As to the educational institutions which aim at what might be called theological training. again we may distinguish two types. One is the sectarian type which aims to impress deeply upon its students the articles of faith which have been received by that particular sect, in the exact form in which they have come down in tradition. Another type is represented by a group of intellectuals which is making a critical study of the stream of Buddhist traditions which has come down in the Buddhism of the three countries of India, China, and Japan, and which aims to examine the sacred writings of Buddhism in a spirit of free inquiry, to determine their order of development, date of compilation, and so on. However, it is regrettable that up to the present time it has not been possible to achieve complete

harmony between these two groups. Occasionally the results of the study of this group of Pan-Buddhists threatens to disturb the fundamental articles of faith of the groups which emphasize sectarian truths, giving rise to the so-called ianjin-mondai, or problems which arise from varied interpretations of the teachings of Gautama.

Although these unfortunate incidents arise in all the different sects of Buddhism, they are specially apt to occur in the faith sects, that is, in the Nichiren, Jodo, and Shin sects. The other philosophical sects remain merely spectators of the conflict. It is undeniable, however, that it is this free group of intellectuals, that is, the Pan-Buddhists, who are giving a new spiritual stimulus to modern Japanese Buddhism today. This has been true ever since the early days of the Meiji era and such scholars as Nanjo. Murakami, Takakusu, Kimura, Watanabe, Shio and Yabuki, all have come from this group of liberal intellectuals. Certainly their teachings contain many elements which are well suited to this age. Most of them have indeed, been inoculated by the toxins of the new ideals of Europe and America. If Buddhism ever flourishes again in this country, I believe that the outstanding men of this group will be the center of such a revival of popularity. Unfortunately, as I have said before, because of the lack of harmony between this group and the sectarian group, there are many inconsistencies between the principles set forth by the Pan-Buddhists, who are trying to discover a more precise starting point as a basis for Buddhism in the basic teachings of Gautama himself, and the

administration as actually carried on in the everyday practice of the seventy-two thousand temples of Japanese Buddhism. Indeed the assertions of these scholars sometimes even seem to deny outright the preaching of the temples, and this leads to such demands as the following. scholars demand, for instance, a thorough-going reform of the temples, or that some agreement be arrived at as to the present-day function of the temples. The actual compromise, however, which is being made, is that instead of preparing for a serious battle of ideals, those in charge of the temples are making their own advantage their basis of action. However, the new movements in Buddhism, which are now active, are at least aware of the important duty allotted to them in this respect, and realize that they cannot succeed unless they can in some way reform the temples.

One of the characteristics of the new Japan which has been noticeable during the last year or so, has been the rise of a deep interest in religion. While this is sometimes carelessly called a revival of Buddhism (we shall set aside the problem of searching for the exact term), it remains true that today a new stratum of society has become interested in Buddhism. This group is made up of the intelligentsia, which has been until today the monopoly of the Christian church. These are the type who were opposed to the faith of their parents and grandparents and had no interest whatsoever in the old-fashioned temples and priests of Buddhism. However the publications gotten out by Buddhist groups and sold in the ordinary bookshops, and the broadcasting

over the radio of Buddhist teaching has somewhat changed their attitude towards the temples which has persisted until today, and has brought Buddhism nearer to them so that they can study it for themselves with their own eyes. At the very least it has made it possible for certain Christians, even while they still attended church on Sunday mornings, to hear Buddhist teachings every morning through the sermons on the Buddhist scriptures given over the radio. And this Buddhist teaching which they heard was not at all like that which they had imagined it would be, or expected it to be from hearsay. It was not ancient lore nor extremely out of date. Some of it was like Christian teaching in its meaning, and seemed to have made provision in its scheme of thought for both general and social science. The intelligentsia therefore has lent an ear to Buddhism as it never has heretofore. One hears all about him voices calling for resignation from the League of Nations; or shouts from the nationalists, whose battle cry is Nihon Seishin, "the Japanese spirit." It is a most fitting time to listen to the traditions of Japan, come down from olden times. In this way, this group has come to know Buddhism for the first time. Although they were reared in Japan, it is the first time that they have ever had any interest in Japanese Buddhism.

This is, in my opinion, not merely a revival of ancient Buddhism. Although there has been an element of such revival in the movement, from the very beginning, yet when we examine the stream of literature published during the last year on the Buddhist Scriptures, which have been

the center of so much argument, we find more written from the standpoint of Pan-Buddhism than from the sectarian viewpoint, or at least more books which approach closely the original teachings of Gautama. My readers may call to mind here what I have mentioned previously. Here, indeed, is another proof that the new Buddhist movement will take its rise from the liberal Pan-Buddhist group. There are many reasons for this, but one of the fundamental reasons is that the original teachings of Gautama have a rational character, which is extremely modern in tone. While much of the Indian learning of two thousand five hundred years ago which is reflected in his ideas is inadequate to our modern age, yet a critical philosophy always underlies the foundations of his thinking. possesses much of a practical character which persistently refuses to be divorced from the realities of life. His social philosophy, especially, is surprisingly complex and sets forth a social order which is like modern society in its complexity, and is well-fitted to bestow a faith which is adequate to deal with the proposed order.

It follows, therefore, that this recent Buddhist revival is not having a direct positive influence upon the Buddhism of the temples; however, the temples and the priests have been compelled to self-reflection, and a part of their constituency has even been made to doubt the institution of the temple itself. This may properly be called the negative, or introspective influence of the "Buddhist revival," and it is gratifying to note that of late the priests and others living in the temples

are showing an eagerness to study Buddhism as a whole. It follows therefore that this present Buddhist revival may be called in a sense a revival of Buddhist learning; and now that Buddhist learning has itself become an object of interest, the matter is not likely to stop there. Either this interest will deepen into belief and advance to an actual practice of the teachings, or at least, it will exert some sort of influence upon actual life.

This present Buddhist revival has one important significance. Since the Meiji era there have been three periods when there was evidence of a deep interest in Buddhism. The first was directly after the Sino-Japanese War, when nationalism began to gather strength and become powerful, and Chogyu Takayama and others of his group became the leaders in the Nichiren school of thought. The second was in 1920 and 1921 when, because of the Great War, Japan's productive industries expanded to an unusual extent. The interest in Buddhism at that time was centered around the book. Shukke to Sono Deshi (The Priest and His Disciples ) by Momozo Kurata. for at this time the books were written on Buddhism were mainly novels and drama, and not, as at the present time, sermons or dissertations on Buddhist teaching. The period displayed a strong romantic element, and Tolstoi's theory of non-resistance became well-known. However, as this was a period of prosperity, it was characteristic of the period that it took little note of economic or social problems or of attitudes towards the materialistic order of society. The problems discussed

were persistently individualistic, such as the destination of the soul. However, in the Buddhist revival which began last year, we find a different emphasis. Though we may concede that it has its focus in the individual life of faith, yet that individual has been baptized by Marxism, and must somehow be linked up to society. We are irresistibly led to the conclusion that the salvation of the individual must at the same time include the improvement of society.

For this reason the present age is not well satisfied with the purely spiritual teachings of Buddhism on the ground that they are too idealistic. Those who are in the front line of the Buddhist world, both great and small, are persons who have come under the influence of Marxism and have thoroughly investigated it, and are therefore naturally well prepared to criticize it. Hence one finds them making many assertions with reference to social problems. Thus these declarations of Buddhism have become an independent system of thought which has advanced to the point of discussing social topics. The intelligentsia are beginning to consider these views in relation to their own serious life problems. Naturally this setting forth of the position of Buddhism has had to be accompanied by some sort of practical activity, and this is represented by our "National Truth Movement."

There have been all sorts of movements in Buddhism in the past. Even in recent times the New Buddhist Movement led by Yoshiro Seno-o, which is cooperating with the radical group, is striving to give expression to the spirit of Buddhism. There are even those of Buddhist

connections who have entered the league to oppose religion, and any number of Buddhists have run off to the communist camp. But there are few who under the banner of Buddhism have attained to any great social movement. This is the precarious hope of our National Truth Movement. At the very least we intend to build up a social movement which is founded on the Buddhist faith, for this is the real road which the Buddhist revival should follow.

The progressive scholars of all the different sects have met together in our new movement. and all the principal groups are included in it. As our organization only took form on September first, 1934, the results are still very small, but at present we have almost ten thousand adherents and these are organized into four hundred societies in different places all over Japan. We are publishing a paper twice a month and a magazine, called Truth once a month. This is the official organ of our movement and the means of propagating our message. At present we are printing fifty thousand copies. When the number of copies reaches one hundred thousand or five hundred thousand, it will prove that our movement has real life and power. The village societies are attempting to build up new relationships between the tenants and their landlords. taking as their guide the faith and ideals of Buddhism. As far as possible we wish to build up through these "Truth" groups a permanent leadership which can guide the villages in their problems. In the factories and in offices, too, we are organizing similar groups. We intend to study the working conditions of labor and to

furnish guidance as to the proper attitude to take in case of strikes. In short, our movement is not intended merely to revive the teaching of Buddhism and its creeds, but also to make it a vital force in modern Japanese society today. It is our plan to permeate all the cellular tissue of society with these living, guiding principles of truth. While the projects in social service carried on by Buddhists are improving daily, these must more and more develop into social movements.

The Japanese Buddhist movement for the International Propagation of Buddhism met with remarkable success last year, and attracted much attention. Our International Buddhist Association has again taken up the publication of a quarterly called Young East, and we are planning to edit a magazine for the scientific study of Buddhism. We are very glad also that in conformity with the improvement in relations between Japan and China, a new group devoted to critical research in Buddhism has been organized. This will help to bring Japan and China closer together. At present Japanese Buddhism can hardly hope to extend its work beyond China. Manchuria, and Hawaii, but we must note that through the Pan-Pacific Buddhist Young Men's Conference the organization of a Young Men's Buddhist Association for all Asia is not far off. It is only a matter of a few days before the Buddhist adherents of India will be intimately associated with the Buddhists of Japan. time has come when Japanese Buddhism must turn its eyes towards Europe and America. In my opinion, this "National Truth Movement" has

a great task alloted to it which will keep us at work during the whole life-time of our present generation,—nay which we will have to bequeath to succeeding generations of Buddhist believers.

the proof of the contract of the same of

The second street of the second secon

# PART II THE CHRISTIAN MOVEMENT

# THE CHIUSTIAN MOVIMENT

#### PART II

# THE CHRISTIAN MOVEMENT

Chapter VI

### THEOLOGICAL EDUCATION IN JAPAN

E. S. Cobb

No study of theological education in Japan could fail to take into account the thorough survey of the subject made by the Laymen's Foreign Missions Inquiry Commission in 1930-1931 together with the recommendations based on this survey made by them, and also by the separate Commission on Christian Education. The survey was made on the basis of a carefully thought out questionnaire which covered the whole field in a manner difficult for any individual to emulate. Those who have access to the published reports of those two Commissions: "Fact Finders' Report," Japan, Vol. IV, Supplementary Series, Part Two, pp. 248-264 (hereafter quoted as "FF"); and "Christian Education in Japan" 119-134 (hereafter quoted as "CE") will be in possession of a most comprehensive review of the situation. Since however there may be some who do not own the volumes, it may be well to give a brief summary of some of the data they contain, revised a little in the light of further knowledge. In any case their stimulating criticisms and suggestions deserve the most careful attention.

The general impression an American layman would receive on reading those reports is that the Theological Schools in Japan are second or third rate affairs representing a lot of wasted effort and needless duplication of expense. Undoubtedly the Commissioners make out a strong case to justify this impression. It must be remembered, however, that these investigators, with all their facilities for getting facts, failed to see them all. Moreover, with one exception, they seem to take the point of view of outsiders, basing their judgments on a somewhat mechanical use of tables of figures. Little recognition is given to the historical background of the present situation or to the many splendid leaders and devoted pastors which the schools, imperfect as they are, have produced.

The history of theological education in Japan has yet to be written. Let us hope that someone will undertake it before all the pioneer missionaries and the members of the first theological classes have passed beyond the possibility of an interview. Such a history would show, I am sure. that the early efforts at theological education deserve something more than the slighting reference: "These first schools hardly deserve the name of seminary. The missionary gathered a few promising young men in a class in his own home where he was the head, and in most cases the sole instructor." (FF248) Intimate contact with men like Verbeck and S. R. Brown was something not to be despised. It must have been worth more than many an organized institution with a large faculty and an established curriculum

But as a matter of fact these one-man schools were replaced by regular theological seminaries almost from the start. The Doshisha Theological School was an essential part of the

plan formed by Neesima and the missionaries for an institution in which western science should be taught under Christian auspices. This school was founded in 1875, but by 1876, with the coming of the famous band of young men from Kumamoto it became a "going concern," to quote a recent letter from Dr. D. W. Learned. He adds: "A curriculum of three years was laid out for them. substantially on the traditional lines." The next vear 1877 saw the establishment of a Union Theological Seminary in Tokyo, a pooling of the efforts of Presbyterian and Reformed Churches. And the beginning of Aoyama Theological School at Yokohama in 1879 also belongs to the earliest years. So the impression given that bong fide "seminaries" were a late growth is rather misleading.

In connection with the first recommendation of the Educational Commission and its implication that the missionaries had failed to see the need of giving students for the ministry an adequate scientific background, it is interesting to read the words of J. D. Davis in 1875 with regard to the proposed "Training School for Christian Workers" at Doshisha: "A Christian College in connection with our work is an early necessity. It would be as unwise to ordain a man here without knowledge of science as it would be to ordain a backwoodsman in America." And again: "Zeal alone cannot convert Japan. Is it too much to give the pastors who are to grapple with the progressive spirit of this empire as much knowledge of science as is required of common school teachers?" ("Davis-Soldier Missionary" pp. 135, 165.)

These words show that what was obvious to the Commissioners was obvious to the founders of our theological schools, and the fact that so many of the Japanese pastors, like Ebma, to give a single instance, have been able to hold the attention of university students, speaking a language they understood, shows that such a scientific training was actually given. And while it may be true today as the Commissioners state that "a student may graduate from a theological seminary with no training whatsoever in science, except for the superficial work done in the middle schools" (CE 124), this should not be interpreted to mean, as I fear most readers would take it: "most students graduate . . . with no training etc." For the larger seminaries in Japan either in their preparatory courses or in their collegiate departments seek to provide the scientific outlook which the Commission commends. We would not expect to find courses in physics, chemistry or biology in a theological curriculum (and yet astronomy and geology are taught in one of the schools), but we do find many schools offering courses in psychology and the social sciences. There is undoubtedly room for improvement at this point, but it should not be thought that our schools have ignored the necessity of providing this most essential background. (It is gratifying that the Educational Commission "withdrew" the offensive remark on p. 124 about the "abysmal ignorance" of Japanese pastors; see insert p. 119).

Moreover the defects pointed out by the Commissions and the solutions offered by them have a most familiar sound. It is instructive to read some of the answers to a questionnaire compiled by Dr. Dearing in 1907 (Japan Evangelist, Vol. XIV. 1907, 73-87), some twenty-five years before the arrival of the Commissions. In that day as well as this many saw the need for higher intellectual standards and better teachers; urged a greater emphasis on the study of Japanese religions and on the social application of Christianity. A good illustration of the spirit of some of those educators is the following:

"Christianity should be studied in the light of science and philosophy and social studies should be encouraged."

"Oriental religions and ethical systems must be taught more than in Europe and America."

"The teachers of Systematic Theology should know what Buddhist and other critics of Christianity are saying . . . This department should get rid of the whole outfit of western textbooks on the subject and make their own."

Others pointed out the "growing tendency to represent Christianity as fulfilling rather than rejecting the older religions." Even then voices were raised pointing out the needless number of theological schools. They suggested combining wherever possible and many were in favor of an interdenominational seminary of high grade, a theological university which would attract students of a better class.

All this sounds remarkably like some of the suggestions made by the two Commissions. And lest it be thought that the ideals set forth in 1907 remained unrealized, waiting their rediscovery by the investigators, it could be shown that much

progress was actually made in their direction. Higher intellectual standards have been imposed. All the larger schools offer courses on the religions of Japan, often employing the services of specialists in the field of Buddhism and other religions. The Faculty of Doshisha Theological School holds frequent conferences with Buddhist leaders, conferences well attended by the students themselves. Individuals on other faculties have personal acquaintance with Buddhist priests. Also progress has been made in the direction of amalgamation, reducing the number of the seminaries to some extent. (This fact is recognized by the Commissioners. FF 248, CE 133). And while far from the ideal, one institution at least has attained university status, being reckoned as a part of Doshisha University. And many students at Seikokwai Shingakuin are also enrolled in Rikkyo Daigaku (St. Paul's) and receive a degree from its Literary Department

But for all this progress there are certain facts found by the Commission which remain and which must be faced. It is still true that there are too many seminaries. The twelve listed in the report still exist, save that the "Semmon" department of Doshisha (Four Year Course) has been abandoned and will cease to exist when the last two classes have been graduated. (It was felt that concentration should be made on the higher department in view of limited resources; moreover the Churches' demand was for the better prepared students.) It is certainly desirable, to have concentration of the seminaries in fewer places, as the Commissions point out—with the difference that the Factfinders recognize that this is "the

desire of the majority of missionaries and of many leading Japanese" while the Educational Commission seems to offer its recommendation of two Union Seminaries, one in the Kwanto and the other in the Kwansai as if to an unwilling and

recalcitrant body.

It is also true that the proportion of teachers to students is unreasonably large. The Factfinders, reckoning the number of all students, preparatory regular and special, at 622, and comparing this with the number of instructors, 95 regular teachers and 100 special lecturers, work out the very interesting proportion of one instructor for each 3.2 students! This is, I think, a trifle misleading, for in view of the fact that many of the special lecturers listed in the catalogues appear on the scene only once or twice a year, or teach small groups for a limited number of hours, it seems hardly fair to reckon them in with the regular instructors in reaching this result. But making allowance for this discrepancy we still get the proportion of one instructor for every five or at most six students, a result which certainly leads one to think. Add to this the further fact that not all the graduates from the seminaries can be placed in the churches and we have abundant reason for combining forces.

Viewed from the standpoint of outsiders looking only at maps and tables of statistics, the suggestion of the Educational Commissioners for two Union Seminaries, one in the East and another in the West, seems most compelling. But there are many other factors, some of which the Factfinders recognize (and deplore) (FF 250), which complicate the problem. It is probable therefore that

this ideal cannot be realized all at once but will come by the gradual amalgamation of Eastern and Western seminaries. But there is no question about the lack of economy and efficiency of the present system. To quote the Educational Report:

"The Church cannot justify such duplication of work or such wastage of funds. Two theological seminaries. . can meet the needs of Japan. Elimination of overhead duplication and economies that may be effected in salaries and library expenditures will make it possible to develop two schools that will compare favorably with the best in the United States, with no increase over the amount now being spent on twelve schools." (CE 126).

The Educational Commissioners place first what they doubtless consider fundamental, the recommendation that we revise the statement of our aims

"to the end that it include an attempt so to interpret science that science becomes an ally of religion, deepening and clarifying insight and confirming faith, and include an attempt to maintain the prophetic spirit in the ministry, and thus make a significant contribution to the solution of the baffling social and economic problems of the age". (CE 124).

This is indeed a noble aim, but interpreted by the succeeding paragraphs it becomes a severe indictment of the Japanese seminaries. To what extent it is justified, each institution will do well to consider carefully, but that it is too sweeping I have already shown.

I do not know however on what direct acquain-

tance with the facts they base their statement that "Unfortunately, the emphasis in Japan has been upon the scholastic, the priestly, the mystical aspects of the religious life rather than upon the prophetic." (CE 125). Certainly in the school with which I am best acquainted the instruction in Old Testament centres about the prophets and their teachings. A course on these prophets is required of those in the Social Service Section of the school, a section which, by the way, is not training scholastic priests or mystics. I am sure that it could be said of most of the other institutions that the prophets rather than the priests are held up as models for the leaders in Japan today. And yet, there was doubtless some justification for this charge or it would not have been made. Again we should examine ourselves and cast out whatever we may find of the old leaven.

With regard to the revision of the curricula it may be worth while to quote the entire paragraph. The Educational Commission "recommends that a commission composed of the deans of the present theological schools revise the present theological curricula and, "pending the establishment of the two proposed union seminaries, prepare a model curriculum to submit to the respective faculties of the present schools; that said revision of the regular course seek to reduce the over-emphasis now placed upon language, biblical, and systematic theology studies; that said revision of the regular course seek to give sufficient emphasis to religious education, social service. rural life, comparative religions, worship, church administration, and homiletics, particularly practice preaching; that the preparatory course be revised so as to give the student a broad cultural foundation in the physical and biological sciences, and the arts, thus leaving specialized study for the regular course; that present teaching methods be revised so as to reduce the amount of lecture work, wherein the student is too often a passive recipient, and to increase the amount of seminar, laboratory, library and field work; . . that the libraries be enriched."

This like all other recommendations was based upon the report of the Factfinders in which we

find the following summary of the data:

"Five eighths of the entire regular course is devoted to Biblical Literature, theology and philosophy, while social science, religious education, psychology, homiletics and practical theology, all combined, constitute less than one sixth of the course. Especially noteworthy is the lack of attention to sociology, only seven units of which are offered by ten seminaries together . . . . . Two thirds of the entire preparatory course is given to modern languages, Biblical Literature, philosophy and theology; only one sixth to the combined fields of sociology, psychology, educatin and practical methods. . . . Among all the courses reported by the twelve seminaries there was not a single course dealing with rural sociology or rural evangelism." (FF 258, 259).

Now there is obvious here a great lack of emphasis on certain important subjects and the Commissions do well to urge us to seek a more proper balance. But there is something to be said to explain the present "over-emphasis." It is important that the Japanese student should spend a large amount of time on modern languages,

especially English and German, for the amount of theological literature written in the Japanese language is still comparatively small. If the student is to read at all widely he must have freedom in the use of those languages in which the books essential to his education are written. This creates a situation quite unlike that in America. As things are, the students are none too well

equipped.

Moreover the time spent in Biblical studies needs to be considerably greater than in an American seminary. Students at home come to the seminary with a Christian background, with considerable knowledge of the Bible to begin with, acquired in Sunday School, from Christian parents. Church attendance and what not. (This is not universally true. I once heard an American college graduate, who later entered a theological seminary, remark in a public address: "As Charles R. Brown says, 'It is more blessed to give than to receive.") To take the place of this previous education which is, or ought to be, the birthright of American students, a very extensive training in Biblical subjects and in the elements of the Christian religion is necessary. The Japanese pastor is the representative of a comparatively new religion. If he is ignorant of the fundamentals how can he dare to pose as a teacher and guide? And it is still true that the best way to a knowledge of Christianity is by contact with the great souls who most intimately knew God and had fellowship with His Son Jesus Christ, men who wrote when the Christian experience was fresh and powerful. I cannot regret any of the time given to the study of the Bible.

It may also be noted that some schools are already seeking to make good the deficiencies indicated by the report. For example, it is no longer true that "not one course is given in rural sociology or the methods of rural evangelism." At least three seminaries provide special lectures on the subject, and one, Kwansei Gakuin, offers regular courses on rural problems and the rural church. One reason that so little is done in this field is not so much a lack of interest as a lack of specialists in this comparatively new subject. As our young men go out into this important work, and some have already done so from my own institution, this lack will gradually be supplied.

With regard to courses in Sociology, conditions seem to have improved since the Commission reported, or else there was some misunderstanding on the part of the compilers. Not to mention the Social Service Section of Doshisha Theological Seminary in which sociology is and has been a major emphasis, I find with the data at my disposal, unfortunately not complete, that instead of the "seven units offered by ten seminaries together" four institutions in their regular (not preparatory) departments offer a total of twenty units besides elective courses. It may be that these courses are not sufficiently scientific and thoroughgoing to satisfy the Commissioners but they certainly show that the seminaries are alive to the importance of applying Christianity to the conditions of present day society.

Doshisha has long had comprehensive courses in Religious Education, taught by specialists. I find that four other schools offer nine hours of required and four hours of elective courses in this subject.

The statement that "emphasis is placed on theoretical subjects quite apart from reference to present conditions or needs" (FF 258) certainly does not hold today and I doubt if it was entirely warranted when it was written. Even the Commission on Education recognized at the time "a strong social emphasis at Doshisha and Kwanto Gakuin" (CE 128) and a more intimate aquaintance with other schools would doubtless have shown a similar emphasis. At any rate recent developments in many other institutions point in the direction of applying Christianity to social problems. Aoyama reports "plans for important ventures in the field of Social Service": Kwanto Gakuin says, "we are attempting to orientate our students with reference to present-day social problems in Japan, first, by special courses in the curriculum, and, second, by field work in our social service station in one of the poorer districts of Yokohama." Kwansei Gakuin's emphasis on rural evangelism has already been noted as well as Doshisha's section given entirely to training workers in Social Service. The latter has been in existence for some years, and its influence is felt on the students in the other courses.

The report also criticizes the schools with one exception for prescribing the courses uniformly for all students. (FF 259). This at least is no longer true, for electives are offered in other schools as well. Kwansei Gakuin in particular affords a wide choice, including just those "studies in social and educational fields" which the report affirms was denied to the students. But it is clear that there is room for a great improve-

ment in this particular. It is equally clear, however, that for most schools, with their inadequate resources, it is impossible to provide the men to teach these additional courses. This furnishes us with another strong argument for the schools to pool their resources and their staffs and provide a wider range of subjects than is possible today.

The Commission commends the schools for their time-honored custom of requiring the students to engage in practical work of some kind. It suggests however that such work be given more adequate supervision and integrated with the curriculum. This also is a most valuable suggestion towards the improvement of our institutions. In this connection honorable mention should be made of the Social Settlement maintained by Kwanto Gakuin, work in which is considered. part of the regular course. And Tohoku Gakuin has a similar plan for supervised field work with credit given as in the regular course. Also there are the evangelistic tours of the Seniors at Doshisha, Kwansei, and Aoyama, who are accompanied supervised by a member of the faculty. But this department too needs strengthening.

Other recommendations of the Commission were for institutes for research and graduate study (CE 131) and for extension activities (CE 132). Of these the first is dependent to some extent upon the establishment of Union Seminaries and must wait for its full realization. But some provision for graduate work is already made by certain schools, and that "prospective theological teachers should study abroad" has long been the custom, one which has given us some of the best of our younger instructors.

The suggestion concerning extension activities is also very important, and more should be done in an organized way. Here too we feel the limitations of our resources, but many individual Professors are already giving themselves to this sort of work. Also several institutions publish their own magazines. But there is no end to the possibilities offered in this direction.

Thus it may be seen that the recommendations of the Commissions, although based at times on unwarranted assumptions or misleading statements, have been a valuable stimulus and have already resulted in improved conditions; furthermore that, in general, they are in line with the best opinion among the theological leaders in Japan. Let us hope that there can be further attempts to overcome the difficulties in the way of greater amalgamation of the separate institutions and in the improvement of the curricula. Already there have been conferences on the subject, but the situation seems to call for a more determined effort in this regard. We should not be content with thanking God for what He has done through us in spite of our imperfections but should recognize as sent by Him whatever may rouse us to overcoming them.

the sales, the sales are not below

application in the control of the co

the ball was a section and the plant of the second of of the Court leaves are not been an even of the were the same of same property leafour property wood the minutes or trades at from world attended western in the property of the library of the latter of th with now the last on the party of Sect Week The second secon THE RESERVE OF THE PARTY OF THE and the second s The state of the s 100 PT 10 The second secon the second secon and the state of the state of the The last two last to be a last - NE STREET

## Chapter VII

## A CRITIQUE OF CHRISTIAN EDUCATION FOR WOMEN IN JAPAN

Iku Koizumi

T

## The Necessity of a Reformation in Women's Education

In viewing the present educational system for women, I believe that there is a vital need for new wine and new wineskins. The only fundamental way to recover from international and social crisis and to overcome the standstill of culture is to reform human beings—to change them by education. That education which emancipates men from selfishness and women from ignorance is absolutely the only means to secure real happiness for society. For this reason, the most important problem for women today is how they are to be educated. But, I, for one, do not believe that this great function can be entrusted to the educational system as it is today.

It is clear to people in general, not to speak of the intellectuals, that the present educational system for women, in its content, form, aims, and method, not only is unable to satisfy the students themselves, but cannot meet the general demands of society. Women students of today do not enjoy their school life as we did in our youthful days. We can hardly find in them any sign of spontaneity or joyousness, nor even an attitude of seriousness. Easy-going and makeshift is the course they choose in their studying. The shadows of desperation, languishment, agony, and uneasiness

haunt their faces, their remarks, and their actions. They are prodded by school discipline to do what others tell them to do. These same phenomena may be found in the educational system for men.

It is more urgent in women's education than in men's that a reformation be effected. The reason is that the traditional aim to train women to become good wives and good mothers, which principle has been prevalent since ancient times in Japan, is now somewhat anachronistic for us. For a woman to be absorbed in making herself a good wife and mother was the cardinal tenet, according to this principle. The promulgation of the educational system in 1872 afforded the same opportunities to women as for men to study, and by this act women's education has made rapid progress in quality and quantity, yet the educational principle or ideal has remained unchanged. However, it is natural that with the advancement of the age which has caused a change in the social position and function of women, the educational principle should be changed accordingly. It is apparent that we have now come to the threshold of a reformation in women's education. We do not mean to deny the essential importance of motherhood, but we must deduce that its meaning varies according to the age and to the individual.

Women students of today are beset by unsolvable riddles of life; they suffer from an inner disharmony. Within their minds, they find a desire to be a "good mother," and at the same time they cherish a burning desire to do some sort of work in society. In them there moves a sublime sentiment for the search of life's meaning which was not realized by the women of the past. In their mind's

eve they see sorrowful images of their parents groaning from the agony of living, and they feel themselves in the midst of the perverted, cursing voices of society. Aside from their wish to become good mothers, they dream to devote themselves to profound academic study. Many of them are even attracted by the idea of doing manual labor with sweat on their foreheads; some wish to dedicate their lives to social service and forget themselves. They hope that their school studies will be a good preparation for their adult life. But in spite of their earnestness, their hopes are quite likely to be ignored. They ask for bread, but they are fed with stones. They are bound by an impractical. unsocial, impersonal system of education which undermines and stunts their youthful life.

#### TT

## Who Will Break the Old Patterns?

It is a long time since the first voice cried out for a reformation in education, but nothing has resulted from it. Some regard the financial situation in state and society as the cause of this: others attribute it to the prejudicial attitude of the male sex. But these statements are only half truths. I believe it is rather due to a lack of faith and sincerity on the part of those who are in charge of educational institutions. They rely too much upon the government and upon systems. To depend upon them for necessary changes is not the way to achieve any immediate improvement. Within the past ten years, many plans for reformation have been presented to the government at every change of the cabinet, but not once has a bill been discussed or debated by the authorities.

From the women's standpoint, this is a regrettable fact. The situation has surely ripened enough for those who are concerned with women's education to take active steps and break the old bondages of stereotyped systems and proceed to attain and realize the free development of education for the

benefit of the women and for the state.

Looking at the educational system of women from another angle, we do not say that there is no opportunity left for some measure of free action. Surely there is still a buffer zone which remains; namely, the privileges granted to private schools and to schools for special training. Unfortunately however, these privileges are not utilized. Many of these so-called special schools are not essentially special in character, but because they are not properly equipped they choose to go under that name. Their explanation is, "It is financially impossible to choose another path," or "Japan is not a country for private institutions." This may be true, but I believe the fault lies in the educators' lack of faith and sincere desire for a new educational system. An educational system must be a country's permanent program rather than a temporary one. Conventions prosper for only a short time. Those which have life will continue to grow. The educational system which, with sure ideals before it, tries to break away from stereotyped systems cannot but find supporters in society.

For the realization of such a genuinely new type of education, there is no other way but to rely on schools and educators who uphold Christian principles. Christianity is a religion of freedom and creativeness. It is willing to fight irrational traditions and principles. The realization of the creative life, renewed from day to day, must be the aim and method of education based

upon Christian principles.

Neither flirting with nor abiding by the criteria of traditional society, but going counter to its sluggish flow, and endowing it with new life and new standards, schools based on Christian principles should take the initiative in revivifying the ossified, stereotyped, stagnant educational system of today and bring forth new wine and new wineskins.

#### III

## Effecting an Educational System Which Creates Adaptability

The special characteristic in Japan's educational system is its "uniformism"; it is a compulsory education which tries to develop all people into one type. This is, of course, an advantage as well as a disadvantage. But its great defect is its lack of flexibility. The whole educational course from primary school to college is wholly controlled by the one principle of uniformity. Even though there are some elements of flexibility. they are not developed. Perhaps it is true that the Japanese national trait calls for a uniform system; it is obvious, however, that this type of education hinders the development of personality. It may be because of this fact, that Japan lacks inventors and educators who can make unique culture contributions to the world. Liberty and creativeness are the essence of progress. The post-war liberalism is today obstructed by the growth of nationalism and Fascistic tendencies. Society needs uniformity, but this should not be

the end-all. The same thing can be said of liberty. Not whether society needs solely uniformity or liberty, but how to balance them is the question. In view of the present system of education for women, however, liberty or freedom must be stressed first. To grant freedom and liberty to youthful, growing lives is the duty of Christian educators. Unfortunately, the Christian schools of Japan are running counter to this ideal; they concentrate on restrictions. As educational institutions, Christian schools of to-day are well-equipped, but why is it that no outstanding leader has developed?

The immediate necessity of these Christian schools is to inject into their curiculum various courses to meet the individual differences of the students and to offer opportunities whereby students may develop self-reliance and creative ability. It is a waste of time that five years should be spent in a monotonous education of general discipline. Three years ought to be sufficient for this type of training, and the remaining two years should be spent in specialized education based on the principle of meeting the individual aptitudes

of the students.

What women today need most as a result of their contact with society are first, a professional education which will give them a greater capacity for economic self-reliance; secondly, a higher education which has to do with real academic research; thirdly, an education based on the principle of "good mother and wife," which will vitalize motherhood in the real sense.

The greatest difficulties facing the Japanese educational system are how to distribute the three

courses of study and how to get proper equipment for them. Regarding professional training for women, secondary schools, especially Christian schools, are entirely unprepared. Women who seek employment after their secondary education total a great number. Six and four-tenths per cent of those who seek employment give as their reason the need of supporting their families. There are two million professional women in Japan, according to statistics prepared by the city of Tokyo in 1932. In Tokyo alone, there are 16,031 women employed in factories, banks, and concerns which employ thirty workers or more. and which have a capitalization of over five hundred thousand yen. Of these women, office girls number 3,700; shop girls, 400; typists, 1.000: and factory workers, 5.300. Many thousands will send in applications for only a few vacant situations. The Department of Education announced in 1931 that the percentage of secondary-school graduates employed is between 6.38% to 7.23%. This tragic social phenomena, on one hand, may be due to a certain faulty economic structure of society, but on the other hand, it is caused by the faulty education based on the principle of general discipline, which does not meet social demands, nor is it based on the individual capacities of the students.

Many modern women must find employment; it is no longer regarded as a shame to work. Rather it is embarrassing not to have something to do. It is agony for a young woman to stay at home and spend her time merely waiting for marriage. To work is the duty as well as the right of a human being, and for a woman mar-

riage and outside work do not necessarily conflict. It is the same with men, too. The old saying that the woman's place is at home, and the man's duty is to work outside holds true today for only the bourgeois class. In the families of farmers and merchants, both men and women have to work for their livelihood. Husband and wife working together seems to be the way of life. It is often said that professional womanhood is incompatible with good motherhood. The reason for this statement is that the people who uphold this theory have not yet found a method adapted to this new way of living. The rationalization of the present system of family life is the most important problem before those who are to be "good mothers" in modern society. I might enumerate the following advantages to women of work in society.

1. Socialization of women—to enhance their knowledge of society, to enrich individual and family life, and to make it significant.

Uplifting of women's status—to enable women to ameliorate the improper treatment meted to them by men because of their economic incapacity.

3. Development of personality — to preserve and develop their tastes, tendencies, and

capacities.

 Social service—to try to achieve the development of an altruistic life awakened from a state of self-centeredness to a social consciousness.

It is natural for women to have the desire to be good mothers and wives, but it also must be a natural wish and pride for them to work. Even for those who do not have to work for house finances, it is better that they work. Those who must work for their livelihood, should seek marriages which are compatible to their work. Although the present system calls for the training of good mothers, after five years of secondary education, the girls must still pursue two or three years of special training and perhaps another year of bride school training. This waste of time is caused by the fallacy in the fundamental conception of education for motherhood.

This is also a protest against women's higher education. In this country we have no institutions in the real sense which are open to women, except a few schools for special training. Even these, with the exception of language, medical and dental schools, are for the preparation of secondary school teachers. Of these institutions only six or more are public; the others are private institutions. Most of them teach sewing, domestic science, Japanese literature, and English. The only special schools established by the Government for women are two higher normal schools. At present there are no other facilities for higher education. A limited opportunity for coeducation is offered at the Imperial Universities, but this is true only when there are vacant seats unoccupied by the men students. Even in Tokyo and Hiroshima Bunrika Universities, which are supposed to permit the entrance of graduates of the higher women's normal schools, the opportunities are few. The private university for women established in the expectation that it would be included under the regulations for men has given up hope and is resigned to its old curriculum. Of the graduates of normal colleges, those who get positions total only one or two per cent. Also such queer cases exist wherein students who have taken the domestic science courses are not useful in home life. In short, the task of Christian education is to discard the traditional type of women's training, to open a new, path of education based on student aptitudes, and to harmonize the three principles, training for motherhood, professional education, and academic study with the life of women.

#### IV

## Upholding Definitely Christian Principles in Education

Japan is today in the midst of a religious renascence. The world is gradually turning away from the thought that religion is an opium and that science is almighty. People are turning toward invisible things. Men are clamouring for spiritual rather than material life. This tendency is also reflected in education. In the seventy years since the Meiji Restoration, the accumulation of defects from the imitation of foreign culture and the tides of utilitarianism have become so augmented as to be almost ineradicable. Men have become utilitarians and have lost their sensitivity to love and truth. It is no wonder that humanity cannot but cry for the restoration of an education based upon personality. It is not only to inculcate mere conscientiousness and ideals, but to establish a sort of religious confidence on the basis of education and let the students realize and feel it. In our life this feeling of spiritual renascense is closely connected with nationalism. The restoration of religion means the restoration of those things

which are Japanese, nationalistic, and classicworshipping. The tendency is to substitute nationalism and patriotism for religion. It is a fact that Christianity is regarded as a sort of paganism in the midst of this nationalistic tendency although the government is trying to effect the cooperation of all religions for the promotion of the national spirit.

Because we live under these circumstances, I think we must uphold more than ever the spirit of Christianity. It must be our duty and hope to work for the creation of personal character. In this period when the nation has realized the necessity for an educational system stressing personality, we must do our utmost to realize in our people those essential qualities necessary for the subjects of an important power. When seen from this standpoint, the Christian educational system is far from ideal. This is due to the fact that educators do not definitely uphold Christian principles.

Many Christian schools of today are classified as special schools. When compared with the regular schools under educational regulations, there is only a slight difference. These religious schools have only two to three hours of Bible classes a week in addition to their daily ten or fifteen minutes of prayer; therefore, the so-called religious education of today is no more than general. Freedom of religion is a national regulation, and it is a privilege and a duty of modern people to maintain this toleration, but if this is overdone, its value is lost. The Christian schools are not limited to Christians only. Especially in compulsory education it is impossible to exclude

non-Christians. But it can be made as a condition for entrance that students, if they do not sympathize with the principles of the schools, must at least not be opposed to them. However, without doubt, those thousands who apply in such numbers for entrance, even when the school can only take in two hundred, will mostly fall into this category.

When we closely examine the educational process of five years that these students undergo, only a few of them are converted into real Christians. It is almost impossible to find an exact figure to express the number. Less than 50% of the graduates of these schools are Christians. according to statistics, and I doubt the reliability of even this figure. It is not even wrong to state that the number of Christian students is diminishing yearly. What does this indicate? It can mean that there is a lack of a positive attitude among the educators, or it may mean the lack of a personal religion. In young women, there is a natural inclination toward religion, but to develop this earnest search for truth, outside aid must cooperate,-that is, it is necessary to strengthen their faith and to work into their hearts.

Although faith is a thing that constantly grows, the psychological experience of a baptismal service is the first realization of a pure and real religious faith. That realization is the basis on which a man's faith will grow to the late years; therefore, it is a duty of Christian educators to encourage their students toward this experience. For this purpose, not formalistic religious education, but such a group of people who will talk concretely and spontaneously of

their own religious experiences must be formed, or teacher and student discussion-groups should be tried. The most essential thing, needless to say, is to find teachers who are the embodiment of Christian principles. For the personal influence of the teacher is the primary factor of religious leadership. The future Bible teachers must always seek new methods of teaching and must study the students' minds.

It is a matter for reconsideration on the part of the school authorities that the main obstacle to religious education in the schools is the increase in enrollment and the mass education principle.

I should like to point out some of the fields in which the Christian schools can best accomplish their mission. One is the development of sex morals and another is the education toward inter-

national peace and amity.

Glancing at the news section of today's newspaper, one observes that it is covered with problems which have arisen from men-and-women relationships. These particularly affect women. But even under such conditions, the Christian schools of today are practically unconcerned with the situation. They are too conservative. These social tragedies, I believe, can be traced to the selfishness of men and the ignorance of women. It is, therefore, one of the greatest tasks before modern education to recognize the quality of men and women and to discard that prejudicial attitude toward the feminine sex. Originally, the Christian movement presented the fundamental point of view concerning this problem, but today the teachers of Christian schools do not even realize the meaning of this new movement. Not

only this, but most of them consider the sex problem an evil and think that real personalities can be consummated by segregating men from women This is a regrettable fact! I believe that Christian education can do much towards the improvement of the situation by offering sex education, and by establishing coeducation. At present there seem to be neither teachers nor school officials who undertsand this important problem. The writer firmly believes that the only way to create better personalities and to produce a wholesome social order is to develop coeducation. But to many, coeducation is hardly intelligible. Some even misunderstand the issue. They merely see the disadvantages apparent in coeducational systems abroad and ignore the many greatly advantageous results. Some say, "At present in society sex crimes are omnipresent, and if coeducation were allowed, they would spread uncontrollably." This argument may seem logical. but it is quite contrary to fact. The sex issue has been tabooed from time immemorial. Almost every phase of society has been included in the educational system, except the subject of sex. It has been completely divorced from the system of After centuries of cultural progress, education. ideas on sex alone are still in the primitive stage. From now on this problem must be taught positively and scientifically, and I believe that only the schools based on Christian principles can perform this great function. If Christianity which points to a high level of sex morals cannot solve this important issue, one may doubt the value of Christian teachings. I am led to believe that those schools which already have educational quarters

for men and women on the same premises should put coeducation into effect and show to the world

the example.

In closing, it is incumbent on me to add a few words concerning education for peace. I am inclined to think that this problem is in a way closely connected with the feminine movement which seeks equality between men and women. For the starting point of the peace issue is, as in the woman's movement, to aim at the abolition of discriminatory treatment of human beings and at the achievement of cooperation among peoples. The heart of Christianity lies in the teaching that all men are created equal before God, and this is the fundamental principle of Christianity. In this period of world emergencies, it is the Christian school which must stand up to demand peace and world amity. For this important mission, the Christian schools of today are well-equipped. In the first place, they have foreign teachers. It is the duty of these schools not only to direct these teachers to teach foreign languages, but also to have them promote international good-will through their work. On this particular point, the school officials and the foreign teachers themselves often fail to appreciate their real mission.

The Christian schools have been a great contributing factor towards Japan's progress during the early days of the Meiji era, but today they are gradually losing this capacity. Many of them even fail to realize their raison d'etre. The reason is that these schools fail to realize the present situation of Japan. Once they recognize the social conditions of Japan, they will be able to realize the importance of their mission. An educational

bill for the development of positive international amity and peace should be first of all drafted and put into practice by the Christian schools. It is regrettable that not a few schools bind the foreign teachers by rules and regulations to such an extent that they are given very little opportunity to work along this particular line. And even more regrettable is the fact that even in the same institution, Japanese and foreign teachers do not have sufficient association in exchange of ideas.

I pray for the outgrowth of more positive

## Chapter VIII

## THE JAPANESE STUDENT AND THE

T. T. Brumbaugh

The so-called Yokohama, Sapporo, and Kumamoto "Bands" of Christians, composed almost exclusively of students, are eloquent testimony to the excellent strategy of evangelistic work among students in the early days of Protestant missions in Japan. Japanese students in the days of the Restoration were anxious for contacts with Westerners; and Bible classes flourished. The missionary at the beginning of his career, while unfamiliar with the Japanese language, found it possible to do effective evangelistic work through the medium of English. So far as the missionary was concerned this was not altogether fortunate, for many found it a convenient excuse for not mastering the vernacular. But, so far as immediate results were concerned-we mention only a few of the student fruits of these labors: Kanzo Uchimura, Yoichi Honda, Danjo Ebina, Shosuke Sato, Kajinosuke Ibuka, Inazo Nitobethe end justified the means and the method.

Ever since then students have figured largely in Japanese church history. The conversion experiences of Commissioner Gumpei Yamamuro and Toyohiko Kagawa while yet students are wayside reminders of this, and the continuing importance attached to Bible classes for students in Japanese churches further testifies to it.

Yet because the Japanese churches have gone

little further in their technique for winning students to Christ than the holding of weekly Bible classes and preaching occasional sermons for youth, it is the purpose of this article to attempt some constructive observations under the following heads: (1) types of effective Christian work being carried on among students in a few scattered spots in Japan; (2) the results derived and to be expected from such methods; (3) practical suggestions for creating a genuine student movement within the Japanese church.

## I. TYPES OF EFFECTIVE STUDENT-WORK

Foremost among the methods being effectively employed by Japanese Christianity to imbue students with Christian idealism must be mentioned the Christian schools of the empire. The so-called "mission school" has so definitely justified itself in the life of the Japanese church that there can be no hesitation in recognizing such universities and colleges as Doshisha, St. Paul's and Aoyama Gakuin (for men) and Tokyo Woman's Christian College and Kobe College (for women), together with the many middle schools, both those for boys and those for girls, as veritable pillars of strength and strategy in the training of youth for Christ and the work of His Kingdom.

If, as will be obvious to the reader, this article gives its attention more definitely to types and methods of evangelism calculated to reach students of non-Christian institutions and makes appeal for programs of church-centered rather

than school-centered student activities, it must be accepted as in no sense reflecting upon the other excellent type of service being renderd by our Christian schools; it is only the result of serious thought for the many, many more students of non-religious institutions who will not be reached at all unless the church stretches out a helping hand to them.

## Bible Classes

As previously indicated the most widely known Christian activity for students today is the English Bible class. So far as this writer knows no one has ever set out to discover how many such classes there are throughout Japan. The number would probably approximate an average of one per missionary. A survey of Methodist classes of this type in 1931 disclosed a total of 125 with an enrollment of 1912 students and an average attendance of about 1000. There were doubtless many classes overlooked in this count. especially in Christian schools where one often finds in one institution a half dozen or more such voluntary study groups. In Tokyo alone Dr. H. M. Cary in 1933 counted 60 English Bible classes in churches of the major denominations, though here too there were surely omissions.

Any estimate or judgment of Christian student work on the basis of Bible classes would, of course, be inadequate and questionable which did not take account of the undoubtedly large number of such classes for students taught by Japanese Christians in the Japanese language. Nevertheless it must be admitted that voluntary Bible

study in Japanese has not proven popular to young people in this country, and attempts by the writer to discover continuously successful ones has not yielded much statistical information.

That the English Bible class is an important part of the Japanese church's program of religious education for students is clear, however, and the existence of a rather impressive number of such classes taught by Japanese, using English Bible text with explanation and exeresis in Japanese, indicates that it is not alone the foreign teacher of English who appeals, but that something more valuable is secured by students from

such study.

It is a shock, however, to discover that very few of these student Bible classes are organically related to the religious education program of the Japanese church. Many of them, it is true, are held in churches, and by introduction thus to the church as well as by baptism the church gains friends and members. But, on the other hand, many missionaries and teachers hold the classes in their homes and there is little direct integration with other features of the church's life. In many instances Bible class teachers fail to attend church services in such a way as to encourage their students in regular attendance.

## Young People's Societies

Turning now to another phase of the church's organized life, the young people's societies, one finds the youth program of the Japanese church so inadequate that it may almost be ignored as a factor in reaching and holding students. A recent comment on the Christian Endeavor in

Japan (see Japan Christian Quarterly-Winter number 1935-pp. 61-ff) acknowledges "the sad lack in leadership from among the younger laymen" and considers it "too largely in the hands of older men, practically all of whom are professional religious workers, pastors." In the Methodist church, with which the writer is associated, the Kyoreikwai-as the young people's society is called—has been so largely a young pastor's movement with a program of their making to be laid upon the youth of their constituencies that it has failed almost completely to appeal to students of independent ideas and some degree of maturity. Though here and there in an occasional church in an academic center one finds an active group of students in these societies, it must be admitted that in definite work of. by and fir students this department of the church's life amounts to very little.

### Strategic Approaches

Our next field of brief survey must be that of individual workers, foreign and Japanese, who here and there in strategic locations are giving their time and attention almost exclusively to students. Theirs is the hope of so emphasizing the importance of this approach and so demonstrating how the church can do it effectively as to bring to realization an adequate program for student evangelism in and by the Japanese church-at-large.

Probably the oldest of such programs, certainly the most adequately housed and staffed, is that of the Waseda Hoshien in Tokyo, the result of twenty-five years of effort by Dr. H. B. Benning-

hoff and his staff in and near Waseda university. In the compound of this center there are three fine brick buildings: a dormitory housing about twenty students, the missionary's residence, and Scott Hall which is the religious, social and educational home of the movement. Besides the missionary, a Japanese pastor and secretary are constantly at the service of the students. A student church—Baptist in name though inclusive in membership—is conducted in Scott Hall, and in the many classes and meetings of each week between 200 and 300 students are regularly contacted.

A different type of approach is that made by the Presbyterians in Kyoto and Tokyo. In Kyoto one finds what is known as Fellowship House, a large dwelling near the Imperial and Doshisha Universities, so constructed as to provide residence for the missionary, living accommodations for a few students, and student meeting rooms. The various recent projects looking toward religious and social reformation emanating from Fellowship House as headquarters have clearly demonstrated what might be done throughout the nation if students were approached by the church with such a challenge.

Another interesting project in Kyoto is that of the Reverend J. Kenneth Morris (American Episcopal) in whose proposed student building there is to be a large meeting room with a false wall at one end which, when removed, will disclose a properly equipped altar, thus converting the room into a sanctuary. Equipment of this type is already in use in one Episcopal school in

that region.

## Self-government

In Tokyo the Reverend Theodore D. Walser (Presbyterian) calls his residence "The Open Door Center," and rooms especially provided for students are always open to groups or individuals. The Open Door Fellowship is an active organization of both young men and young women, functioning under the leadership of a student council which has full responsibility in self-government.

In the Wesley Fellowship (Methodist—Tokyo) the writer, with the cooperation of Mrs. Brumbaugh and with the recent addition of Mr. and Mrs. D. Y. Takahara as co-workers, has also developed a program of co-educational activities, similar to that of the Wesley Foundation in the United States to which the Tokyo group considers itself related. Student officers and a council administer the following departments and interests: religious work, social-service, world fellowship, dramatics, music, social relations, membership, library, discussion, publications, and finance. Members of the Fellowship are drawn from our many and various classes, -Bible classes, discussion groups, classes in household arts, etc.-some of which are held in the residence and student center; more, however, being conducted in the churches and YMCAs of the city. The organization is definitely a Christian body, interdenominational and international in membership; baptism is not a prerequisite to joining, but association with the group leads naturally to baptism and full church relationship in many, many cases.

## A Church-centered Program

A more definitely church-centered type of student program is conducted by the Central Tabernacle (Chuo Kaido-Methodist) in Tokyo. with which the Reverend Saburo Imai and the Reverend L. S. Albright are associated. Here in a fine, large building constructed specifically for this type of service one finds an auditorium so arranged as to serve both as sanctuary and for more secular meetings-lectures, moving pictures, drama, etc., - and easily accessible thereto a variety of smaller rooms providing library, social, musical, clinical and other facilities needed in work with youth. Many meetings of various kinds are held for students each week.including the regular sessions of an English night school, Bible classes both for boys and for girls. discussion groups, music study classes, and the like; and the building is made readily available to other student groups with Christian ideals.

The writer is also related somewhat to the Central Tabernacle in the effort to create an all-Tokyo Methodist student-program, linking with it his Bible classes at Ushigome Methodist Church and elsewhere in Tokyo, as is also his associate, Mr. Takahara, cooperation being especially effective in the Sunday evening student services and in frequent other rallies. Beginning with the close coordination of the efforts of these full-time student-workers, and enlisting the cooperation of the fifteen or more Methodist student Bible classes in the city, a Tokyo Methodist studentwork association is thus in process of development. One of the first projects undertaken was

the publication of a Student-and-Youth magazine, Kirisutokyo Seinen ("Christian Youth"), the first issue of which appeared in February. It is the hope of all concerned to make this publication more than a Methodist periodical, however; representatives of other communions were included in its editorial board from the very start, and we are prepared to make it genuinely interdenominational in editorship and management as soon as possible.

#### Student Dormitories

Central Tabernacle also has, related to the church, a student dormitory. This calls specifically to our attention the large number of such dormitories under direct Christian management throughout Japan. We think now particularly of the excellent dormitory of the Friends' Society at Dai-machi, Mita, Tokyo, that of the Southern Baptists on the compound of the Kago-machi Baptist Church in Tokyo, and that of the smaller but perhaps more historic one across from the Methodist Church in Sapporo. It is yet a moot question in the writer's mind whether the construction and management of a large student dormitory is a wise investment of money and time by a church or Christian worker. Yet there can be no denying that many of the finest of Japan's leaders trace the beginning of their Christian life to days in a Christian dormitory. It is also a great advantage to church and workers to have a group of faithful students to whom to turn for help when needed and upon whom to rely as a nucleus for larger youth gatherings. The proplems of discipline are so great, however, and the tendency to exclusiveness so strong, as to make me wonder whether time, effort and money may not be better expended in other ways of approach to these students.

## Other Methods

Of other types and methods of student work reference should be made to the International Friendship League for Students recently organized in Sendai, an interdenominational fellowship meeting in an Episcopalian center with Methodist student president and representing in large part the cooperation of the Reverend S. R. Luthy (Methodist) and Mr. Donald Zoll (Episcopal), student workers in that city. Mr. Luthy writes of the League's activities: "We seek both to cultivate and to work with other student groups. whether Christian or nominally non-Christian, in student programs and welfare. We also strive to cultivate a friendly relationship between the schools and the church, and to bridge that gulf which seems at times so deep."

Cognizance must also be taken of the student-work program of the YMCA and YWCA through-out the land. There are today in the colleges and universities of Japan 142 student YMCA organizations and 40 YWCA groups. Whereas certain of the Laymen's inquirers reported that there were no full-time Japanese student workers in the field, it should be noted that Mr. N. Kumagai was then and is now in charge of the student program of the Tokyo YMCA, in cooperation with the twenty or more college and university "Y" groups in the city. Other Japanese student workers are being constantly added

to the staffs of both the Associations and the churches, the situation today presenting an aspect very different from that of four or five

years ago.

There are many other individuals and organizations which should doubtless be mentioned in this study. Particular mention should be made of the increasing number of pastors and churches giving special thought to the needs of students in sermons and in more practical ministrations as well. In this survey, however, we have not desired to be inclusive of all who take cognizance of students so much as to indicate types and methods of Christian work specifically aimed to meet student needs. The foregoing seems in the main to represent the various approaches which are being made most effectively by Christian workers and institutions in Japan at the present time.

## II. RESULTS OBTAINED AND EXPECTED

With respect to results obtained and to be expected from such efforts at Christian evangelism among students it is necessary first of all to raise a note of warning against the tendency of churches to count noses and shekels. One frequently hears the criticism of a certain type of Christian work among students that it does not show up in the statistical columns of members through the years. Moreover, it is unfortunately true that some churches are not more interested in students because they cannot contribute much financially. Both of these criticisms are dreadfully short-sighted. Even though students were not added to the church's membership roll,

Christian work among and for them would be strategic if only to counteract some of the heavy doses of materialism, secularism and selfishness these future leaders of society are imbibing in their daily classes and other contacts. The time will come when they will turn to religion for assurance and power, and it is our duty to see that they know what Christianity has to offer in such times of need.

In finances, too, it is folly to ignore these bright young spirits simply because they cannot pay church dues or make large contributions. time is not far distant when these same spirits will control the wealth of the nation and will then be in position to prove their regard for institutions which have been helpful to them in the days of their need. Furthermore, it is not true that students are not able to help in a financial way; they do have money for the things in which they are interested. This writer has been surprised repeatedly at the ability of student members of various groups to pay dues and at their willingness to suport worthy projects with their funds. A church or other Christian organization ought not to ask too much of them, but those who spend .50 sen or \\$1.00 a week on entertainment elsewhere ought to have no difficulty in paying for religious benefits. They will gladly do so if they really find these things beneficial. It is up to the church to make itself indispensable to them.

## **Baptisms**

Moreover, I have found it true that in many churches a large proportion of those baptized

each year are students. I happen to know that in one denomination the reports of particular churches where students attend are awaited with anticipation because they always swell the total of baptisms of that sect for the year. To be more specific as to the actual results of a definite program for students and youth, I was present at Central Methodist Tabernacle in Tokyo a few weeks ago when the pastors baptized 53 young people, largely students, and accepted 60 in all into church membership. As to English Bible classes, the writer's recent survey of Methodist classes in Tokyo shows 25 known baptisms within a year in an average weekly attendance of 302, or 8-1/3 per cent.

### Other Criteria

Finances and baptisms, however, must not be taken as true criteria of the results of Christian work among students. This worker would rather take as his proof of the efficacy of these methods in youth guidance such a demonstration as when the students of his group went recently to a settlement in the worst part of Tokyo and gave a Christian party, with presents for all, to the illegitimate children of the settlement school there, playing with them as though there were no such thing as class distinctions or shabby clothes. He also remembers with pride the attitude of many of his student friends in the recent Sino-Japanese difficulties, especially the letters and visits exchanged between Chinese and Japanese youth, and the statement sent by the students of our group to the Youth of the world at that time. Again, I recall that in the

Japan-America Student conference of last summer in Tokyo, it was the members of these same Christian groups above-mentioned who took responsibility for the religious and philosophical division and for three successive days led the discussion along lines of progressive realization of the Kingdom of God. These are the true criteria for judging a youth movement; its worth can be computed in such terms far more accurately than by money contributions or numbers baptized, though even these more tangible evidences are not lacking.

# III. CREATING A CHRISTIAN STUDENT MOVEMENT

We are now perhaps more ready than before to consider the elements and types of service that must enter into the making of an adequate and effective church-centered Christian student movement in Japan today. The severest criticism of the church as it now is, by students, is that it fails to provide for their needs as active young people who are more interested in the realization of ideals than in their abstract defense. satisfy this need the church must be prepared to organize student groups in the fields of particular student interest. At present student interest seems to run to sports, dramatics, music, discussion groups, literary endeavor, English language study, international contacts, and social fellowship. Wise is that church which assumes that all these interests of God if they be used for God and His Kingdom, and advancing from this assumption

draws students into a wholesome and reverent atmosphere for the exercise of these interests. It is conceivable that the remarkable popularity of English Bible classes as conducted by missionaries, and the spiritual fruits thereof, may be thus accounted for.

## A Student Centered Program

For the church to do this, however, it must cast off its paternalistic atitude of the past and permit students to do their own creating and executing of plans. Student activities must be student centered. Adult counsellors and helpers they may have, but the day for having a pastor or professor as the chairman of every student group -if there ever was such a time-is past. Students are quite adult in that they have interest in creating and in what they create, and to the responsibility for such creation they respond with all their energies. Religion, for youth, must be something which pervades all life and its legitimate activities. Christian workers should recognize this by permitting students to create under Christian auspices such a varied program of activities as will represent the interests of all healthy youth, unifying and uniting it all with the atmosphere of religious faith, the spirit of Jesus Christ. Such a program will then be recognized as Christianity-in-action within the field of student thought and life, the only kind of religion with an appeal to youth of their age and experience.

This is, we admit, almost the reverse of the usual procedure in the church. Instead of insisting that youth be baptized into the Christian

faith before being admitted to the church's social circles and benefits—a relic of days when Christians felt they must protect themselves against pagan intrusions—the technique herein suggested draws the circle of its fellowship as large as the needs and interests of youth and expects decisions for the Christian life to come naturally with the development of Christian character in such an environment. Experiments and demonstrations in the field of religious education have fully justified such expectations. Youth's natural approach to religion is through its interests and activities.

# Meeting the Student's Own Problems

There has been no intention in the foregoing to assume that youth's only concern in life is with sports, dramatics and other similar energyconsuming activities, however largely these may conduce to the building of character. We only suggest that it is in this realm of the selfexpressional that the church should make its approach to the interests of the student, thereby entering into cooperation with him and thus putting itself in such a position of intimacy and confidence as to be able to help also in the more serious aspects of the life of youth. Thereupon an adequate church centered program for students must deal specifically with such serious considerations as the young person's mental and physical health, with his food, clothing and shelter, with his reactions to the popular "isms" of the day, with his daily struggles of conscience, with his hopes and fears as to life-work, and with the way in which he may best bring to realization his youthful ideals and dreams.

How delinquent the church has been in helping the student to solve these pressing problems! The writer has even now before him a letter from a student who, though baptized a few years ago, has found so little help in the church for his spiritual and mental problems that, feeling his health undermined by worry, he has been obliged to turn to another type of mental therapy for healing and power. The church should have helped that young man but, instead, he says the skinho (faith) which the pastors are always talking about has no meaning for him as a modern youth.

## Physical Health and Comfort

In a physical way too the church has a responsibility toward students. What a boon it would be if the Christian forces of the land could provide free medical attention, clinical service and even hospitalization where necessary, for the students under their care! It could not be done all at once, of course, but the beginning made at the Central Methodist Tabernacle in Tokvo indicates the way such service might be widely inaugurated, and the great response in confidence and appreciation, to say nothing of the improved health of youth, that would result therefrom.

All this is tied up also with the problem of proper food, clothing and shelter. The church in Japan has given little thought to these material needs of students. Not that the church owes anyone a living—that is not Christianity—but here and there one notes experiments proving that with no further expenditure of money than

at present, Christian workers may, by the cooperative and sharing method, greatly improve the living conditions of students under their attention. Concerning the quartering of six students, his language teacher and a maid in his own home, Reverend W. T. Thomas of Fellowship House in Kyoto writes, "I found that to be consistent with my religious convictions it was necessary to treat these fellow-residents as equals"; and in their communal life this principle is carried out both as to quality of food and shelter, and in the sharing of expenses.

With respect to shelter an interesting innovation is found in the Episcopal Student Hall in Sendai where, writes Mr. Donald Zoll, announcement has been made that student members and their friends may find a warm, quiet and congenial atmosphere for study of daily lessons or in preparation for examinations. Service such as that rendered by the Student Christian Associations in finding proper living quarters for new students should also be a part of the church's

program for youth.

# Personal Counsel and Vocational Guidance

Going even more deeply into the intimate problems of the student's life, where is youth to find balanced judgment and counsel in the terrific questions raised in his mind by what he learns in the modern institution of higher learning? Writes Reverend S. Shinozaki of the Waseda Hoshien, "There are in Waseda a large number of students who came here from Christian homes and churches. When you meet these students you find that their faith has not enough

intellectual foundation to stand in the university atmosphere. They have an emotional experience somewhere in the background but they are now living by their heads and have no religion that came that way." What a magnificent opportunity, then, for the wise, sympathetic, intellectual yet devout, Christian pastor or professor! But, alas, how few there are in our charches who feel a responsibility to these students and are adequately prepared to discharge it! What Mr. Shinozaki has said about the collapse of many a student's Christian faith after leaving home for higher education, is even more true of those who have relinquished their Buddhist and Shintoist moorings for pure intellectualism. Here is a field of service which must no longer be ignored by the church if we expect intelligent leadership for the Christian movement of tomorrow.

And what of the student's problem of lifework. in which he hopes both to support himself and rear a family and at the same time, by putting his ideals into practice, to help bring to realization the world of his dreams? Another of the harsh criticisms one hears of the Church from students is that it has no practical program for actually realizing its principles: there is much preaching of honesty, sincerity, love, brotherhood, unselfishness, but what pastor or laymen genuinely practices these teachings or would seriously advise a youth to observe them faithfully in professional life! This is the damning charge which could be brought against our faith. Perhaps the degree of truth in it lies at the bottom of our ineffectiveness with students

today.

# Pioneering in Social and Economic Thought

For the creation of a real Christian student movement in Japan there must be some bold pioneering in the field of economic and social relations according to the specifications of Jesus for a new world. The socialist Christians, notably Mr. Kagawa and his co-workers, are making some startling and significant experiments. Many other Christians criticise them, but these are doing little of a daring nature themselves. church is woefully backward in its social thinking and acting. The student of today, on the other hand, is studying the most advanced theories of social and economic life, and when he finds the Christian pastor and layman clinging fearfully to old and conservative doctrines the result can be only disillusionment and disgust. Especially is this true if, as it so often is, he finds no opportunity afforded by the church to discuss these matters in their relation to the Christian teaching. Few in Christian circles are prepared to speak intelligently in this field. The student's disillusionment is complete—as the writer has had occasion to observe in a number of recent instances—when, inspired by a vision of a more just economic order to the realization of which he wishes to devote his life-work, he goes to a pastor for counsel, only to be advised to give up such impractical and dangerous ideas and take a good position with some business concern, marry well, make a good living, and contribute largely to the church's philanthropies. The Christian church, if it is to be true to its

youthful Founder, must be as alert as any of its students both in permitting new thought to influence its judgments and actions, and in applying its essential spirit to the solution of modern economic and social problems. The atmosphere of present-day Japan is not conducive to such an adventuresome mood. Nationalism is a spiritual opiate, and capitalism is even more so. Reverend William Parkinson of Waseda Hoshien gives it as his judgment that "the most effective control of student thought is being accomplished not through the police but through the pressure of jobs and the policy of big business men in questioning young men as to their attitudes on social problems before employing them."

Here the church must take a definite position or perish. Christianity is, indeed, a spiritual power and, therefore, a personal influence in individual lives. But it must also be a power for world transformation; failing in which, it is no longer the leaven of life, and the Kingdom of God becomes a fantasy. Students must therefore find in the church both the principles and the dynamic of social regeneration or, disillusioned, they will laugh themselves out of its saving graces and turn to sterner, more realistic doctrines.

# Rallying 'round a True Leader

The amazing and undiminishing influence of Toyohiko Kagawa in the minds of Japanese students is a constant reminder that the church's program must be both personally and socially redemptive. Although his is not a major interest in students, he is perhaps Japan's greatest

Christian student-leader. His books and articles are read by numberless youth, his audiences are crowded with students, his conference hours are filled by talks with those of tender years. Why? Because he understands students, he trusts them, he heals their souls, he stimulates their minds. and through such activities as his student cooperatives in five university centers in Tokyo he both helps to care for their physical needs and at the same time gives large opportunity for the expression of student initiative and enterprise. Above all, by his program of cooperative economics and social control he demonstrates the way to a world of justice and peace. There is no better way to create a Christian student movement than by increasing the number of such examples and demonstrations of Christian thought in action.

## Christian Unity

In these observations and suggestions concerning Christian student evangelism I ought not fail, of course, to say a word about the efforts to create and the importance of creating a united student Christian movement in Japan and in coordination with similar movements in other lands. Thoughtful and sincere young spirits have no more use for exclusive sectarianism than they have for for narrow nationalism and class strife. They know not how to discriminate between the doctrines and ecclesiasticism of the American mission of the German Reformed Church in Japan and that of the Canadian mission of the Church of England to the Japanese. The fact that none of the foregoing

observations are such as to apply more particularly to one denomination than to another, bears out the conviction that existing differences between churches are trifling compared with the Gospel they hold in common, if they really practice what they preach. The only possible reasons then for denominational effort rather than a completely united front in student work are that we must work through the organizations which now exist equipped for such service, and that for the present at least a number of well directed denominational programs for students can accomplish more than a poorly planned and executed united effort. The day of cooperation and union is near at hand, however, and denominational workers will be wise to recognize it and to prepare the way for its advent. Most Japanese students do not know and do not care that Kagawa is a Presbyterian, Benninghoff a Baptist, Morris an Episcopalian, Imai a Methodist-they only know that these men are Christians, that they love and serve students, and that they have a message which the world, and Japan in particular, needs in these trying days. Granted such a spirit and such a program in the church, students will be gladly converted to the Gospel we preach and practice, and even the schisms in the seamless robe of Our Lord will be healed in youthful passion for a united Christian and Christ-like world.



## Chapter IX

# SOME RELIGIOUS EDUCATION MOVEMENTS IN JAPAN

#### T. Tominaga

During the past several years we have been faced with the very difficult problem of radical materialistic thought. It has been agreed among intelligent people that one of its causes is the neglect of the religious element in our national education. Recognition of this fact has forced those who are interested in religion to consider its relation to education, and the resulting conviction that education and religion belong together has become an important factor in the life of present-day Japan. There has also been a growing conviction among the leaders of the Government that religion should rightly have a larger place in education. This conviction has been reflected in the discussions of groups of educators and in several current publications. The development of character and the growth of personality have been greatly emphasized as the final objectives of education.

As may readily be observed in all countries of the world, there has been a rise of nationalistic ideas in the wake of this radical socialistic thought. In the midst of confusion of thought and social unrest the multitude is seeking after power and certainty. We have even heard voices proclaiming the renaissance of religion. But these are indeed critical days for the Christian religion. Everywhere extreme nationalism seems to be on

the increase with an accompanying distrust of the spirit of the universal brotherhood of men, and in some cases, the nationalistic development is taking the form of an anti-religion movement.

The activities of churches in Japan have necessarily been retarded as a result of financial difficulties. Despite this handicap, however, the churches are fighting hard to carry on their educational task. In recent years dissatisfaction with the older revival methods, at least of the more extreme type, has steadily increased. They have been found not only to be wasteful, not only to have been one of the fundamental causes preventing the normal growth of churches in Japan, but also to have been, in some of their forms, fraught with moral and spiritual peril. Although these methods are still too greatly relied upon in some quarters, church leaders have increasingly turned to more educational ways of bringing men to accept the gospel of Jesus. We have a strong conviction that education offers the church its most effective means of carrying out its mission; that its objective can best be attained by the educational method

Leaders of Buddhism, for instance, accepted Christian methods of religious education several years ago. In a comparison of Buddhist with Christian religious education the advantage seems to be on the whole with the Christian—but in recent years the growth has been more rapid in Buddhist schools. As it is certainly a critical period for the church, her leaders must give renewed consideration to the fundamental responsibility of the church.

# An Indigenous Curriculum

The teaching of religion has often been ineffective because we have had no clear ideas concerning its objectives and curriculum. Many attempts have been made to state the objectives of religious education. We may say here simply that the supreme objective of religious education is to teach pupils to live the Christian life-a life for God and with God. In other words, religious education seeks to interpret the experience of growing persons in terms of their relation to God and the implications of this relationship for individual and social living. It includes all processes which foster specific religious insight, attitudes, and activities. That is. education in Christian living is best accomplished not by teaching but through Christian living under guidance. Christ-like character consists in responding to the situations of every-day life here in Japan according to the way of the Master. The construction of an indigenous curriculum. therefore, is fundamental for religious education in any country.

In response to this need, the National Sunday School Association, now acting as the cooperative agency of most of the Protestant communions and which has for a long time served the cause of cooperative curriculum development and other phases of the religious education movement in one way or another, sent an invitation to all the communions asking them to send representatives to consider the matter of better curriculum making. The first meeting, which was held June 6, 1933, and which was attended by repre-

sentatives of fifteen communions, selected the following Curriculum Committee: Rev. K. Kitoku, chairman, Prof. T. Matsumoto, Prof. S. Kotsuji, Prof. S. Koide, Prof. T. Tominaga, Rev. S. Iwamura, Rev. Y. Taizumi, and Rev. K. Shinohara.

Under the chairmanship of the Rev. K. Kitoku. the Committee met several times, re-examined the existing Graded Course of Study, and worked out a Group Graded Course in harmony with the Japanese educational system. The Group Graded Course, which is understod by the Committee not to be perfect and final but tentative and for experimental purposes, consists of a two years cycle for each grade and is arranged so as to parallel our national educational system. It is recognized among leaders of religious education that the lessons for the Sunday school should be pupil-centered rather than material-centered and that the curriculum should give "more opportunity for pupil activity, and for the motivation of instruction based on the problems and purposes of the pupil in connection with this activity," but the Committee, considering the standard of the general knowledge of recent educational theories on the part of the teaching staffs of local church schools, has decided not to make too radical changes at once.

The Committee also understands that it is not the responsibility of the Committee to write the detailed lessons but simply to furnish a standard course for the teachers and lesson-writers of the various communions. The Committee completed its tentative Group Graded Course at its meeting in April, 1934. The Courses are as follows:—

- I. Cradle Roll (up to 3)
  - "Religious Education at Home" Guide to Parents as Teachers of Religion.

"Christianity and the Home"

- "Child Study", etc.
- II. Pre-School Age (Kindergarten) (4-5) "The Little Child and the Father God" (Two year course)
- III. Department of the Primary School Age
  - 1. The First Class (6-7)

"The God of Love and Good Children" (Two year course)

2. The Second Class (8-9)

"The Teachings of God and Our Examples" (Two year course)

3. The Third Class (10-11)

The First Year: "Israel, the Chosen People of God"

The First Term: Israel, the Chosen People of God

The Second Term: The Period of the Divided

Kingdom

The Third Term: The Period of Increasing Hope for the Messiah

The Second Year: "The Victorious Jesus"

The First Term: Jesus, the Powerful The Second Term: Jesus, the Righteous The Third Term: Jesus, the Martyr

IV. Department of the Middle School Age

1. The First Class (12-13)

The First Year: "Problems of Boyhood"

The First Term: The Boy's Problem about Himself The Second Term: The Boy's Problem about Society

The Third Term: The Boy's Problem about the

Church

The Second Year: "Lives of God's People"

The First Term: The Life of Paul

The Second Term: Some Saints of the Apostolic Period

The Third Term: Faithful Souls in the Time of the Old Testament.

2. The Second Class (14-15)

The First Year: "The Christian Life" The First Term: The Period of Preparation

The Second Term: The Period of Ministry

The Second Term: The Period of Ministry The Second Year: "The Christian Life"

The First Term: What is Christianity?

The Second Term: Studies of Typical Christians The Third Term: Some Problems of the Christian

Life.

V. Department of Young People

1. The First Class: "Appreciation of the Bible"

2. The Second Class: "The History of Christianity"

#### The Vacation Church School

A new appreciation of the unique values of the vacation church school for the religious development of the child has come into being because the vacation psychology and the favorable time element give an opportunity for pupils and teachers together to engage in varied phases of practical Christian living. It also has a special value in that it unifies and supplements the work of the entire year since it gives a more rounded and complete experience in Christian living. It was reported that during the summer of 1933, there were held 94 such schools, either independently or in cooperation. The number of Sunday schools which participated was 234, and in the vacation church schools there were 1.020 teachers and

5.278 pupils who shared the experience together. This movement has shown a gradual but steady increase year by year, and there are special courses of study in leadership training for vacation church schools offered by the National Sunday School Association and in the various seminaries.

A similar movement along this line has been developed in both Osaka and Tokyo, under the auspices of the American Board of Commissioners for Foreign Missions. The Christian Camp Council was organized at the Y.W.C.A. in Tokyo, March 6, 1933, and now consists of two divisions, Eastern and Western. Mr. Y. Kobayashi, who is deeply interested in and gives much time to character education among boys, is the president of the council, Mr. M. Sumita, secretary of the Tokyo Y.M.C.A., is the secretary and Miss T. Niwa, secretary of the Tokyo Y.W.C.A., is the treasurer. They are working for the promotion of a real spirit of camping as well as the practical training of camp leaders with the Christian point of view. They hold annually a leaders' training conference for campers and teachers of vacation church schools. This movement has contributed much to the whole problem of the development of personality and character.

#### "Shonen Dendo"

The religious education of youth has gained a respectable status and has attained the proportions of a major interest, definite development being manifested from the fall of 1933. Leaders of the Sunday school, for many years have, on the whole, limited the religious education of children

to the primary school age. The have experienced bitter disappointment in that there has been a great decrease in the number of the children in the Sunday school at the period of early adolescence, that is, at the end of the primary school life.

At the 47th Annual Meeting of the Presbyterian Church, October, 1933, in Kyoto, the importance of work for boys and girls of high school age was specially emphasized as being absolutely essential to the future of the Christian church, and later, in April, 1934, at the 19th National Sunday School Convention in Tokyo, a resolution was adopted approving this work and deciding to give formal recognition to it as a special movement for the year. As the result of this interest there has been created a department covering all phases of Christian work for boys and girls of high school age—special emphasis being placed on worship, as well as study and discussion groups in various churches.

# A Conference of Sunday School Superintendents

It was certainly an epoch-making and successful conference which the Japan Methodist Church held for the Sunday School superintendents of her own churches at the Toyo Eiwa Girls' School for three days from January 4th to 6th, 1934. There were two hundred and fifty superintendents and officers of Sunday schools in attendance. They were divided into five groups for specific study. The problems of discussion and study were: "The Problem of the Educational Function of the Church," "The Problem of the Reconstruction of the Curriculum," "The Problem of Leadership

Training," "The Problem of Administration and Management," and "Practical Problems of the Sunday School." There were, also, several well prepared lectures besides the discussions. In this conference it was decided to stress to the fullest possible extent the educational function of the church. In such a program it is quite clear that while we recognize that all of the separate departments of the church are in themselves educational yet these should, at the same time, blend together into one whole for the development of Christian character and life.

In conclusion it may be stated that—while the above presentation is sufficient to reveal clearly the fact that the vision of the essential place of education in religion has come to the religious workers of Japan yet just as truly will it be recognized that the Church has but begun to explore the untold possibilities of this important truth. To the degree that the vision is maintained—and to the degree that it is translated into definite programs made available to all the churches—just to this degree will the church fulfil its purpose and the kingdom of those who live truly Christian lives be built here in Japan.

11 100

----

#### Chapter X

#### CHRIST IN INDUSTRY

Elizabeth Kilburn

As we look back over the long historical development of our Christian Church, we are forced to acknowledge that the social conscience of the church is of rather recent development. We have neglected the social emphasis; in the Protestant Churches individual regeneration has been stressed, and though this may not be conscious social regeneration, it is certainly one very important way to regenerate society. In *Re-thinking Missions*, under the chapter entitled "Missions and Industry" this fact is acknowledged:

"Christianity, not as an organized body but acting through individual Christians, has profoundly affected social problems in the West. Christians have led in such reforms as the abolition of slavery, the control of the liquor traffic and the sympathetic and humane treatment of prisoners. Christians have been leaders in general education, profit sharing, in fostering high ideals in citizenship and in the freedom and emancipation of women. Christians may be equally influential in the Orient."

This paper, I hope, may prove that the "may be" in this last quotation should have been "are equally influential in the Orient." It is not intended to be an exhaustive study of the subject at all, but deals only with a few Christian personalities that have directly influenced industry in Japan—a few that the writer has personally come in contact with.

#### Mr. Kawai

The Gunze system with its factories dotted all over the country, thirty-two in all, with its twenty thousand workers, is a monument to Christian personality and influence and shows what individual Christians can do when they get into industry.\* 'These factories were founded in 1894 by Tsuruhiko Hatano, a Christian. Thirteen years later when he called Mr. Kawai, a unique Christion character, to be the head of the Educational Department in the factories, he said, 'I am sincerely desirous of training my laborers to be good men and women, for they have been entrusted to my care.'

"'Is that so?' answered Mr. Kawai, 'then you must first become a good man yourself. You are a Christian, respected by all, but are your business standards Christian? What really is your motive—to make money or to build character? Which do you consider most important, money or souls? Christ dignified labor and declared that all men are God's children, but do you not consider yourself just a little better than your laborers?" These searching questions were the beginning of a sincere and lifelong friendship between these two men. Mr. Kawai started at once to reform the dormitories, then the factory management.

These searching questions were the beginning of sincerity and perfection, "absolute honesty toward God and man, and perfection—first of all perfection of personality, which will lead naturally to the perfect way of managing industry

<sup>\*</sup> Translated from "Life and Works of Kawai Sensei,"

which will in turn result in the production of perfect articles. The attainment of perfection is gradual and continual." With such a motive of character building is it any wonder that "the silk put out by these factories, is the most perfect to be found in Japan and when sent over to America needs no inspection"? Nor is it any wonder that "there is no class consciousness in these factories—all are working together in a most remarkable spirit of co-operation."

A year ago while in Motomiya, I saw in the distance some extensive buildings being put up. "Those are the new Gunze factory buildings," I was informed. "Are you building during depression?" I asked. "Oh yes, that's a Christian factory. They make the best silk in the country so depression cannot touch them," proudly answered a citizen of that town. Later, when I was being shown over the new buildings by some of the workers, the thing that impressed me most was the joy and pride with which they took me over "our factory."

Mr. Kawai, the noted religious educator in this great factory system, is very oriental in appearance and manner. The first time I met him was in Yokohama in a cloth weaving factory. Every officer of the company, every department manager and also every worker was present and listened attentively as he told about "The Secret of Real Success in Life." And moreover, this individual Christian's influence is not confined to the Gunze workers but is spreading out into other industries.

#### Mr. Homma

Homma Sensei\* is another name that immediately comes to mind when we think on the subject of Christ in Industry. He is a direct product of Christian missions, in this great industrial nation -Japan. At first he was a stone cutter but later became famous as a sculptor in marble; now he is While still a young man he heard of Christ and from that time the reformation of exconvicts became his hobby, his passion. Some years ago he was engaged to build Prince Tokugawa's beautiful home, but when it was found that he was using some of his friends, ex-convicts. as coolies, the officials of the building company forced him to resign. He was later employed as a technical expert when the Imperial Palace was built. Again, when it was found out that he had engaged two or three ex-convicts, it caused a great furore, for the high officials declared that in using such men he showed "disrespect for the Emperor." He held, however, that these folks were the Emperor's children, and this time refused to resign until the contract was completed. After this, however, he decided to work independently so that he could be free to use these oppressed people in his quarry. Homma Sensei is a very successful business man in spite of the fact that he refuses to put the profit motive first. He aims, first of all, to build character and also aims at perfection in work. Although he and Mr. Kawai are doing a very different type of industrial work and are quite different in their methods

<sup>•</sup> From "Homma Sensei"—a biography.

of work, they both stress sincerity and perfection. These two and others like them exemplify Christ in Industry.

## Toyohiko Kagawa

Missionaries are foreigners in the land where they are working; hence any extensive industrial reforms or broad social movements, such as getting laws passed for the protection of workers or of women and children, must come through the nationals. Mr. Toyohiko Kagawa has been influential in getting a number of such laws passed in this country, and Mr. Sugiyama, the noted Christian leader, has been working successfully on the labor problem for a number of years. The Japanese Christians, many of them, are beginning to see the utter inconsistency in the way most people, even Christians, carry on business. Mr. Kagawa, long noted as one of the greatest exponents of applied Christianity in all walks of life, puts us to shame as he faces fearlessly the industrial, economic and social evils of this age, in the light of the teachings of Jesus Christ. We have always thought that competition was the very keynote of all business development and success, but he declares that "cut throat competition" is not Christian and therefore refuses to recognize the necessity of it and insists that cooperation should be the ideal in industry as well as in other walks of life. He has, therefore, for a number of years been stressing on every side the importance of establishing cooperatives throughout the country. This is not an impractical dream. It has proved successful in Denmark to an astonishing degree. causing a bloodless revolution in that country

within the past ten years. This Christian social leader is an idealist, but he is at the same time most practical in the way that he approaches the problems and works out his ideals in every day life. Everyone is so familiar with his work that it is unnecessary to go into details here. The influence of his life and also those of his co-workers here in Japan can never be estimated.

#### Mr. Ishikawa

The writer, for a number of years, has been going regularly every month, to a large silk factory at Haranomachi, near Sendai. It is one of a group of eight factories. The first one was started at Toyooka, a village near Tokyo, by an earnest Christian named Ishikawa, forty-eight years ago. This man's eldest son, who had eight children, started seven additional factories, adopted suitable sons as husbands for his daughters and gave each one of these eight sons a factory to manage. Every one of these children was a baptized Christian and all of the factories were run according to Christian principles. Both the spiritual development as well as the physical health of the girls have been taken care of during these many years. Each factory has a large auditorium where the girls meet regularly for Christian services. The story of the influence of this one Christian family runs like a fairy tale. More than a thousand girls have been baptized during these years and many more thousands have been brought under the influence of Christ's teachings.

Recently, when visiting the factory at Toyooka, the present Mr. Ishikawa, the third generation of eldest sons, who is now in charge of this the oldest factory, said, "My father declared that our workers were a part of our own family and became our direct responsibility. We therefore all ate and slept under the same roof. There has always been a unique freedom in our factories. The girls were not driven in order to get as much work as possible out of them. They were safe and happy too so we have had no trouble to get girls. Many of them returned home changed for the better after being in our employ and this made their parents happy."

"These are character building as well as silk

reeling factories," I thought as he spoke.

"Silk factory experts declared," he went on, "that it was impossible to mix religion and industry, but my father, and grandfather before him, always insisted that we were doing a work

more important than just making money."

During the interview, Mr. Ishikawa declared, "The biggest problem we have had through all these years is the follow up work. Our girls stay in our factories on the average only six years—only until they become of marriageable age. They then in most cases go back to villages where there is no Christian work of any kind. Within a radius of twenty miles from here, there are three Ishikawa factories, so in many of the surrounding villages we could gather groups at any time if we only had the evangelists. This has always been the dark side of the picture," he said sadly.

"Dark indeed, when we think of the work that might have been done if these Christians and their families had been followed up in every village in a thoroughly organized way," I

thought. -

"Won't you please come and do this work?" he

pleaded.

The very heavy schedule I was already carrying, and a sentence I had recently read in last year's JAPAN CHRISTIAN YEAR BOOK—"and only four-tenths of one percent of the total population of Japan is Christian"—flashed through my mind. "And yet there are those who are saying, 'We do not need to send missionaries and money to Japan any longer!" I thought wonderingly.

"But now when nationalism is spreading through the villages so rapidly, a Westerner may not be welcomed in a new field like that," I sug-

gested aloud.

"You need not worry at all about that. There is no anti-foreign feeling in this section, for here even the most ignorant realize how dependent we are for our very existence on Western markets. Missionaries would surely be welcomed," he answered decidedly. "There is a great deal of suffering among farmers just now. If you helped the people and gave them hope, you could soon get to their hearts," he declared later when I was leaving.

The Christian work being done in the Gunze and also in the Ishikawa silk factories is quite similar in many ways, although the method used is different. In both groups of factories, for example, they have early morning devotions. In most of the Gunze factories it is made a part of the religious educational system. Every worker is supposed to attend as a definite part of the day's schedule. It is said that the girls look forward to and enjoy the early morning watch even

though attendance is not voluntary. At the Ishikawa factory at Toyooka, for the last four years the girls themselves have voluntarily conducted early morning prayers in smaller groups each day before they begin their work. In both of these factories perfection in work is stresped; also character building of the workers is made of utmost importance.

As we think of the above great personalities and the work they have accomplished, we cannot help but be impressed with the fact that Christ works in industries as well as in all walks of life through regenerated individuals. And yet when we think of what might have been done and what has not yet even been started, we come to realize the bigness of the task and desire with all our hearts that thoroughly organized religious, social and educational types of work may be increased.

## Chapter X!

# VENTURES IN COOPERATIVES

#### Herbert V. Nicholson

The Cooperative Movement is growing like wild fire in Japan. This brief article, however, will not attempt to tell about this movement, as others can do that, and, indeed, have done it much

better than the present writer could do.

Kagawa and his followers have had many experiences in organizing co-operatives of various kinds. It makes one's head swim to hear him talk about the divisions and sub-divisions of co-operatives. The Government has taken up the movement and cooperatives, especially among the farmers, have sprung up like mushrooms. Some of them work, but a great many are mere forms or outright failures.

Many Christians are interested in this movement. We should all be endeavoring to work towards a cooperative rather than a competitive society. The Omi Brotherhod has done much to blaze trails in cooperation in business and service. This unique piece of work has demonstrated the possibilities in sharing and putting the Christian spirit into daily practice.

## Mission Cooperation

First I would like to call attention to some practical Mission cooperation. The Missionary Mutual Aid has been operating successfully for about twenty five years. The sole object of this Association is to provide prompt financial aid

upon the death of a member. Assessments are made for four deaths in advance so that there is always money on hand for prompt payment. The assessments vary from two to four yen, depending upon the age of the member assessed. The benefit at present is one thousand yen, the same for all members. We do not feel that this is life insurance, but simply an opportunity to help out in a time of need. Incidentally, it is a very

cheap form of life protection.

The Missions' Mutual Fire Protective Association carries on in the same spirit. It has just begun its third year and already has nearly eight thousand yen in the bank. A total of two million yen's worth of property is under the protection of the Association with the average risk between four and five thousand yen. At the beginning risks are kept small and scattered. If a large risk is accepted the greater part of it is placed with a regular company. In order to avoid large assessments at any one time payments are made in advance at a rate double what history has shown to be the average loss in mission fires. The present rate is two yen within the next two or three years.

Neither of these Associations has any legal status as there is no provision at present in Japanese law for such cooperatives. In order to get legal standing they would have to be formed into stock companies with large capital—at least

fifty thousand yen.

It is the hope of some of us that these two societies might cooperate and head up in a central office where other matters of mission business could be handled. There is also the hope that

what has been demonstrated as practicable among missionaries might be started among our Japanese brethren. We hope that some sort of Mutual Aid Cooperative may be worked out very soon among the Christians in this land.

## Mito Service Cooperative

I was evidently asked to write this article because of some practical cooperation we are undertaking in Mito. It is a bit early to write about this work as it is just in the beginnings. However it may be of interest to show how far we have gone and indicate the direction in which

we are going!

About eight years ago the Mito Temperance Society started a producers' and consumers' cooperative among Temperance Society members in the country and city. For about five years we dealt only in rice and then branched out into "shoyu" (sauce) and eggs. After six years the Treasurer had 200 yen in the bank and when a fine piece of property on a square in the heart of Mito came on the market at a ridiculously low price, we agreed to buy it and expand. We soon found ourselves in the midst of a real venture of faith. As the new building we put up stood in a most prominent place we were soon in the public eve as a Christian concern.

The Temperance Society's nest egg was augmented by a smaller sum from the local W.C.T.U. and "deposits" amounting to ten thousand yen from some forty members of the newly organized Service Cooperative. This, with money from the sale of another piece of land, nearly covered the cost of the land. We went in debt for the build-

ing, including a large store and the Civic Center. Until our debt is cleared we are renting spaces in the store to cover interest and pay back principal. Eventually we expect to use this whole space for our household cooperative, which at present occupies but a small part of the store space.

#### "Profit for Service"

One of the difficulties in our organization is the continual overlapping of profit and service. The same office is engaged in money making enterprises and work that requires a monthly budget to carry on. To separate these two lines of work is very difficult and we call both service, whether it is delivering rice and eggs, covering property for fire protection, taking in tramps, or evangelism. It is our hope that the whole work be Christian service from start to finish.

Our present income is from:

1. Rents from shops and rooms.

2. Over-night guests in the temperance "hotel."

3. Fire insurance agency.

- 4. Profit from our sales department for local and mail order trade.
- 5. Profit from the Building Cooperative.
- 6. Fees from the Matrimonial Bureau.

7. Safe Deposit Cooperative.

8. Contributions.

9. Grants from the Government: \\$200 for the past year and \\$450 in the budget for next year.

The third, and part of the second floor of the

Civic Center can be used for guests. Last summer as many as twenty three school teachers slept here while attending conferences. One of our directors is a contractor. About him we have formed a Building Cooperative with about twenty members, all in the building trade. This is the one branch of our work that will be a government-recognized cooperative when we get the necessary capital subscribed. The rest of the work as organized, has been reported to the officials but there are various features that keep us without the law.

The Safe-Deposit Cooperative has not yet gotten to the place where we can declare dividends! "Christian capital in Christian service" is our motto for this. The very propitious start that has been made bids well to prove that we shall not only be of service to those who wish to deposit funds, but that we shall be able to help those in need of funds and incidentally make enough to cover the expenses involved, with

something over for "service."

## Legal Aspects

We are very fortunate in having Ex-judge Shinohara, of the Episcopal church, as legal advisor. He has worked very hard in studying the laws connected with cooperatives and companies and has worked out the regulations with great care. In the end we expect to have a Juridical Person for holding property, a Stock Company for the main business and two or three Legal Cooperatives. There are two things that continually block us in our attempt to form a legal body. One is the lack of capital and the

other the fact that our members are not all in one locality. Confidence, from the legal point of view, can only be gotten when all members are personally known to each other in one locality. With us we can trust each other because of a common faith, though we be scattered.

#### Forms of Service

The Mito Civic Center unites the Christian forces of Mito and Ibaraki Prefecture in Evangelistic, Temperance, Educational and Social Work as well as demonstrating Christian principles in practical coperation in business. Besides the local Temperance Society and W.C.T.U., individuals from the Baptist, Methodist, Episcopal, Presbyterian and Friends' Churches, also the Salvation Army, make up the membership of the Cooperative. There are four departments of work as follows:

1. Cultural. Union Evangelistic work heads up here and the Ibaraki Newspaper Evangelism office and book room is in this building. When we get our auditorium we hope to have union meetings and Sunday School rallies in it. Christian sewing-school is held in the present building and a make-shift English night school. We hope to develop these when we get better facilities. An institute is held in the Spring and Summer for boys who have graduated from primary school and expect to enter business houses. We are now planning an institute to be held jointly with the Social Bureau of the Provincial Government for teachers of day nurseries. The Ibaraki Temperance work heads up here, and we reach out into the country showing temperance films and distributing literature. In the summer of 1934 a recreation camp was held for students, and we hope to buy property at the nearby seashore for a permanent camp site.

- 2. Economic. Last Spring a two day conference for shop keepers was held with two specialists from Tokyo. We are in close touch with a fine group of young farmers, selling their vegetables, eggs and rice. They deposit money and borrow it when they are in need of buying a goat, stocking up with coal dust for making brick coal (rentan), for heating their silk worms, or purchasing a new lot of chicks. They return the money in milk, brick coal for sale in Mito, eggs and vegetables.
- 3. Relief. Unemployed and tramps are introduced to our free lodge where a re-claimed tramp is in charge. We give them two meals and a night's lodging and if they are physically able, and willing, give them some work to do. We are now supplying food to several old folks and have a piece of land on which we hope to have an old people's home some of these days. The Government is urging us to undertake this work as there is no home for the aged in the whole province. We have held two day-nurseries and hope to get these started in at least three villages near Mito.
- 4. Conference. The Matrimonial Bureau has made a good begining having made six matches out of the 120 applications of the past ten months. When you consider that we get only difficult cases, 10% is a fine number to get

settled! We only wish we could guarantee that

they will all be happy!

Twice a month Judge Shinohara gives a day for free legal advice. This is greatly appreciated, especially by the country folks. We have also been able to get several sick into hospitals and find employment for people who are in need of work.

## A Vision

This little start in Mito and the work that has been done so successfully by missionaries and others in definite bits of Christian Cooperation opens our eyes to the vision of a well-organized Christian Cooperative with headquarters in Tokyo and branches all over Japan. Not only would it be a marketing and purchasing agency and an insurance (fire, life, sickness, accident, pension and unemployment) society but an organization to administer relief at a moment's notice and unite the Christian forces in Evangelism in the rural, industrial and other needy fields

This is just a hint of what might be. Some of the details are being worked over and a start is being made in a small, experimental way. But the most important thing is to know that the Vision is of the Lord. May we know His will and then go forward courageously, risking all in His service.

the transfer of the same of the same

the let propertied a all that presented the

# Chapter XII

## THE TASK IN RURAL JAPAN

G. W. Bouldin

I

For several years we have been gradually waking up to the general fact that there is a rural task. Several conferences have been held on the subject. A few very good articles have been written. Numerous "resolutions" have been passed, and now and then some one speaks from actual experience. I acknowledge my indebtedness to these efforts, and can say that for a number of years I have listened with keen interest to everything that has been said on the subject. No doubt the discussion has caused many of us to give more thought to the matter than we should otherwise have done.

But it would be exceedingly unfortunate if we allowed ourselves to stop with this degree of effort. And this is an insidious temptation in these times. If we read "liberal" books or listen to liberal speeches we may get the notion that we are liberals. Or we may read about the "Social Gospel" and get the notion that we are on the side of the "forgotten man." It seems possible, psychologically, that we might even make speeches in behalf of a cause, and not be willing to do anything but make speeches for it.

It seems like this to me. Young John Doe is brushing his hair and tying his neck-tie and it pops into his mind that he might propose to that blue-eyed Mary. Well, that would be a progressive thought, it might almost be called constructive. It is a pleasant thought and one calculated to lead to concrete action. But many such an idea has been born and died and been buried without living result. Such a step is necessary for the ongoing of the race, but it is a long way yet from the creation, bringing up, and education of a large family.

So it seems to me that we have just about brushed our hair and adjusted our tie in the matter of evangelizing rural Japan. If we go no further than passing resolutions, our efforts

will merely be abortive.

It is the purpose of this article to suggest that we should take the next step—from "resolutions" to Resolution.

#### TT

"But a bold peasantry, their country's pride,
"When once destroyed, can never be supplied."

When we come to take a close-up view of rural Japan the first thing that is impressive is the bigness of the problem. Japan has about the same number of people on the farms as the United States, since half of her people are there, against about one fourth in the United States.

In point of population and perhaps in many other ways rural Japan is today equal to the whole of Japan when the modern missionary era began seventy-five years ago. The main growth of Japan in modern times has been the growth of the cities. The cities grew partly from within themselves, but were largely made by the progressive elements from the rural folk.

It is an axiom of mission work in Japan that it is easier to win adherents and build up a church among new-comers to a place,—those who have been uprooted and transplanted. After all that has been written on the subject it is still hard for Occidentals to realize how conservative are the communities in this part of the world in which there has been no up-rooting or transplanting for

generations, or maybe for centuries.

So, then, the second impressive thing when we come close-up is the virginity of Japan's rural field. In this respect too it will bear comparison with the whole of Japan seventy-five years ago. In those days a few Japanese had been abroad and returned. Some had become Christians and came back as evangelists, as Anjiro in the days of Xavier and Sam Patch in the days of Jonathon Goble. But they found it hard to make much impression on their native land. Perhaps almost every rural village in Japan has sent out someone who somewhere has become a Christian: but to return to his native village and make it Christian is quite a different proposition from being a Christian in the little group in the Christian school in the city.

#### III

Let us note a few of the things that are good in rural Japan, as well as some of the dangers it is facing.

Where else can you find such beauty as in rural Japan? Why so many people like to live in the ugly cities when they might live in the beautiful country is past my comprehension. There is room in rural Japan (Japan proper) for more

than ten million homes any one of which would be good enough for any prince. Japan is said to have more varieties of trees than any other country; more than 500. And who has counted the varieties of flowers? I have not counted the valleys facing north, but I am sure that all the ten million homes mentioned could be built each in a separate nook facing the south. It is the same sun that shines everywhere, but where is the sunshine so lovely as in one of Japan's valleys facing the south? Time would fail if we tried to mention the mountains, the rivers, the lakes, the ten thousand miles of seashore, the countless green hills, and all the things that make rural Japan attractive.

And the Japanese farmer loves beauty. If you don't believe it just suggest to him that he dig up that little evergreen (binka) tree that stands in the corner of his little field and takes up certainly more than one per cent of his tiny farm. Has that tree any value at all? He has no time to rest in its shade, for when the sun is shining hot he must be busy. It bears no fruit except for the kind of birds that spoil his crop. But dig it up? If you think he would, you don't know the soul of the Japanese farmer. And this is not one farmer out of a million, it is more nearly all but one in a million. No cottage is too humble or plot of ground too small to have some chrysanthemums or dahlias or a plum tree.

Does it matter whether life is allowed to perish, or this civilization allowed to collapse? Could not these thrifty people be transplanted to the broad plains of Manchuria where they would have plenty of land? No, it is my conviction they

cannot be taken away from this lovely setting without tremendous loss.

Making all allowance for rhetoric and prejudice, the Japanese farmer loves the soil. Else how could such naturally poor soil, volcanic ashes, be coaxed into doing such wonders? I was born a farmer but I have never seen such farmers as Japan's. They do not touch the soil indirectly with huge machines, but they come into direct contact with it, and it responds to their sympathetic touch.

The patience of the Japanese farmer, his willingness to work harder than perhaps any other farmer,—this is proverbial, but it is true. It will be hard to get him to limit his working hours. For one thing he has nothing else to do with his time,—except on festival occasions and ceremonial occasions when we are amazed at how he can throw away time!

To be orderly and law-abiding seems to be the Japanese farmer's second nature. The typical Japanese country-side is a peaceful country-side. If there is any kind of disturbance, there must be some serious cause for it. And what does the world need more in these days than peaceful people who know how to mind their own business and let other people's business alone?

And he is religious. Which does not mean of course that the task of converting him is quickly and easily done. Quite the contrary. Perhaps the first task is to convince him that anything recommended by an Occidental is really a religion. Here, it seems to me, that our starting point is, first, to be grateful that the Japanese farmer has a religious soul, and second, to appre-

ciate what a stubborn and hard task it will be to get him to accept our religion.

### IV

There are dangers in the situation aplenty. It may not be the primary task of the evangelist to solve such practical questions as the question of existence, but if we have come to fulfil and not to destroy, and if life (though it be called eternal life) is the goal of our effort, how can we be indifferent to the possibility that destructive

forces are just around the corner?

The first essential to agricultural life is access to the soil. That probably is not debatable. But the Japanese farmer to a large degree finds such access difficult. There are reasons new and old for this, no doubt. But the modern world, with its emphasis on industry and its unprecedented wealth, carrying a sort of tacit approval of speculation in real estate, has got entirely too much of the land out of the hands of those who till it and into the hands of various kinds of idle or absent owners.

And a serious result is the inflated commercial value at which the land is held. Owners think they must have a reasonable interest on the money that is, or is supposed to be, tied up in the land. Taxes are likely to be imposed according to the suposed value of the land. When it is said that farm land is worth from 1,000 to 3,000 yen an acre, to state it conservatively, the uninitiated might think that it is rich land like that around the American Great Lakes or the plains of Manchuria. But the fact is that very little of this land in Japan would produce much of any-

thing without fertilizer. And that is why the Japanese farmers have to pay, according to my latest information, two hundred million yen a year for fertilizer.

The upshot of it is that the rank and file of Japanese farmers have to pay very high rents for the land they till. And if they own the land the taxes are high, especially the local taxes for schools.

In common with his brother everywhere the machine has upset the farmer's economy. If he could only buy and use the machine! But of course he can't. Yet when he has any thing to sell he must sell it in competition with products from other parts of the world that may have been produced by machines, and that with little regard to human values.

And a promise made some four years ago has not materialized. Many of my readers will remember the promise. But as a matter of fact, the products from Manchuria and Chosen are doing much to crush out the farmers in Japan proper. In those lands there are not only broad acres on which machines can be used, but there is an unlimited supply of labor so cheap that it would make impossible the support of schools such as Japanese farmers have to support.

Schools have been mentioned. I still believe in education, even in the public school system. But it does not seem to me that there is anything to gain by "playing ostrich" (though they say

ostriches don't do this).

If a layman may say so frankly, the rural people of Japan have to support schools that are modeled after city schools, and we have some very good authority for saying that in many cases the farmers' backs are almost broken with the load. This applies to the way the teachers were trained, to the salaries they get (as compared with farmers' income), to the matter in the text-books, to the school hours, days and months, and to the general organization and educational machinery.

The farmer and his wife—especially his wife—have to furnish unlimited cannon fodder, and then must pay for the training of it to fit the mold. How different it would be if the children were educated with a view to life on the farm!

But it seems clear that the education machinery is not and was not set up with the rural home in view. But if the rural home in Japan is not worth preserving, what is?

Another respect in which the present economic set-up is bleeding the country districts is shown when one takes a close-up look at a rural village and learns that the most ambitious and promising young people have been drained off to replenish the life of the cities. This may be a trite subject, tritely stated, but where is a more serious fact to be found? We need a new standard of values.

To me about the most dangerous thought that is allowed free use of "the range and the commons" is the idea that somewhere "over yonder" there is wealth and success. This age badly needs to learn the story of the Acres of Diamonds that Dr. Conwell used to tell about. "The word is nigh thee" is a text every preacher in Japan ought to preach on. One cannot escape the conviction that the hundreds of millions of yen that are to open the way for Japan's toiling

millions have other interests in view than the interests of Japan's farming families.

#### V

The foregoing was intended as a sketch of the field with a few hints as to the task. Now how are we to come to grips with the task itself.

In spite of the differences between the situation in the cities and that in the country we ought to learn from our experiences in the cities. We have so far very little experience of any other kind.

The work in the rural districts will have to be done largely by those born there. But if there is not something that we outsiders can do there is

not much point to an essay like this.

Let us begin with the missionary. He is still here in considerable numbers. Assuming that he is healthy he wants to be 100% missionary while he is here. That is, he wants to work where he is needed most. And being a foreigner anyway, and having some experience in adjusting himself to new situations, he may be able to move from the city and settle in the country. This is not to say that missionaries are no longer needed in the cities, but if the missionary is paying bills with foreign money that could be paid by the city church, and if he is asked to do things such as pronouncing the benediction because he happens to be on hand and the pastor wants to be polite-well, you know what I mean, and there is just lots of virgin territory in the country! And this is not assuming that anyone would let the matter of a comfortable house or congenial companions or dignity or anything of the sort count in settling the question of a field of labor.

If there has been the idea of "strategy," that we must get a foot-hold in important cities for the sake of the standing of our denomination, and if for that reason there has been overlapping; if we have kept on paying mission money to groups that might be self-supporting because we wanted to make sure that the group kept in line; this is a plea that such resources as we have be released from such motives and let loose in fields where the need is greater. And this is at the same time a plea that when we do come to grips with the rural task we make an effort to avoid such mistakes as we have clearly made in the case of the cities.

And I would go a step further here and say that if foreign control in the cities has not proven desirable it is quite likely that city control in the country will not prove to be any more suitable. Because the solidarity that exists in rural Japan will be solidarity toward the city very much as toward foreign authority.

## VI

Once our "Resolution" is complete and we have decided to go what can we really do in rural Japan? I have in mind now seasoned Christian

workers, whether Japanese or foreign.

We can go without blast of trumpets. The trumpets would probably frighten away those that might otherwise be reached. This is the principal objection to putting on a big "drive" for this purpose at the home base. For the same reason the popular idea of having a few "model"

stations well manned by experts and well supplied with funds from some up-to-date missionary movement might not be very successful.

But to state the same thing from another angle, it seems to the present writer altogether improbable that forces and funds for occupying the some 9,000 unoccupied rural communities in Japan, in the sense that a few score of cities have been occupied, can ever be raised in Occidental lands. Possibly it is fortunate that it is so, but at all events it leaves us free to consider such ways and means as may be feasible.

About all the evidence so far indicates that the Christian worker entering a rural field will have to "thaw" his way in, so to speak. And everything in this article is colored by this idea. And this means that occasional trips from the city, which may have done a good deal of good in the past, are not within the scope of this article. Still less am I thinking of acting as paymaster and have others do the work.

Believe it or not, my conclusion is that the most of the missionaries in Japan who are over 45 years old and have ever had any real rural experience might well throw in their lot with the rural people of Japan for the rest of their working days for better or for worse.

Let us read again in the Life of William Carey, how he did what he said he was going to do: "When I get to the mission field I intend to be a brother to those among whom I live." And let that be a preparation for reading in a new light the life of the tent-maker of Tarsus and of the Carpenter of Nazareth.

But have we any pathfinders here, in modern

days? Is it not a far cry from the first century to the twentieth? I know that the demand these days is to be "objective." But have people forgotten their Kant? If I am a Kantian more or less I do not mean to use it as a dodge. The objective facts have been enough to convince me, and I can offer only what I have. But I am willing to stake everything on the assertion that even a foreigner, if he really knows how to make tents, and knows the meaning of brotherhood, can find a place to practice his trade and show forth his faith.

The foreigner really has some advantages. Remember I am talking specially about the foreigner who has reached middle life, who knows Japan well, who no longer has any small children, who has buried the hatchet of personal ambition, and who wants to be a real missionary. (I should, for one, heartily welcome some young people from the West specially trained for this work, but they deserve a chapter of their own.) His home can be his center of work, and it can more easily be made a center for Christian work than a Japanese home. This is not to disparage the Japanese home, but there are deep sociological reasons for the statement which cannot be explained here for lack of space. In many cases the foreigner can make contacts all the more easily because he is a foreigner. And if he makes no demands for his own personal convenience, does not quarrel, and does not carry on his shoulder any kind of racial or national chip, he can thaw his way into the heart and life of a rural community and prepare the way for a Japanese worker to whom he will turn over the

work as soon as possible. (For there will be plenty of untouched communities waiting for him,

if he can make tents).

It would be easily possible here to make a catalogue of at least fifty-seven kinds of service which educated Westerners can render while thawing their way in, but everyone who has the spirit will find his own ways, and that will be better than

copying or memorizing a list.

If modesty and other considerations have not put many foreigners in the spot light in this line, there are pathfinders among the Japanese of whom no one can be ashamed. I cannot soon forget the thrill that came to me when I first heard Dr. M. Sugiyama, now an M.P., tell of how he rented land and for ten or fifteen years proved that he could, even under that handicap, make his own living and yet evangelize a community. And who has not heard the story of Mr. S. Masuzaki (read "Salting the Earth" by the Toppings) and how he thawed his way into one of the most difficult rural communities in Japan, and after ten years left it practically a Christian village? All the world knows Dr. Kagawa and how he though a city man, is now a dear brother to millions of Japanese farmers. I do not personally know the work of Mr. Kurihara, but my information is that it is notable. And no doubt there are many others. These men all have identified themselves completely with the people among whom they have worked.

Where are the workers to come from? Is that the crux of the problem? I don't think so. There is a crux before we get that far. I sat for a day in one of the great foreign hotels in Japan. It was a group of specialists from America and Japan. The conference was about the training of Christian workers. The leader (who was from America) insisted that the Theological schools of Protestants in Japan are turning out too many preachers—almost 100 a year! I called attention to the fact that Tenrikyo is sending out several thousands of new workers every year and they are winning adherents more than twenty times as fast as Christians; that if we have surplus workers it is because we have not yet really tackled the task.

But where is the money to come from? That is not the crux, that is the rub! Unless we can get out of the money rut it may easily become what a rut logically is—a lengthened grave. Are there not today thousands of educated unemployed? If they were educated to evangelize would they not gladly make their own living while evangelizing?

#### VII

This leads to the question, what kind of preparation shall the workers have? Well, if they are to make tents in the day-time and evangelize at night and on Sundays will they need better or poorer preparation than the city worker? In one conference on this subject a leader said the worker in the country should read Greek. Why shouldn't he? Who, more than he, needs to keep near the primary sources of things? The worker in the city may be able to consult a library before every public utterance, and come fresh from reading what Spinoza said of Hume, but the man who is going to win Aquila and Priscilla while

working by their side must have something to say that is within reach. He may not have the time or opportunity to read the vagaries of the philosopher of the hour, but he may have a word that carries conviction. I am not advocating ignorance nor cock-sure dogmatism. I am thinking of what Herbert Spencer said about reading only about three hours a day, and that if he read as much as most people he would know as little! Who knows but what the present situation came upon us to keep us from reading all that the commercial presses are pouring out? The rural worker needs to know more than the city worker and know it better!

This is not to advocate a revolution in theological curricula. It is rather to advocate a revolution in our attitude, especially toward money and toward work. The day seems to be near when to work will be respectable, and to be any sort of a parasite not attractive. May it come soon!

There are plenty of young people wanting places to work. They are willing to be trained for the work. Many of them will in any case be promoting some cause in human society while making a living. Why cannot Christianity harness at least some of this power? What seems to be lacking is the vision.

The rural work ought to be self-supporting from the beginning, just as far as possible. And if money from the outside must be used in the beginning let every sen be spent with a view to self-support. This brings us back to the question of access to the land. With two or three acres of land and a thousand yen building a young man properly educated could have a self-

supporting work from the first day, and the work

be the better for it.

If one more reference to the city may be allowed, I am sure that for one half what it costs to equip a city mission station of the average type, possibly for one-fourth, a rural field can be equipped so as to be permanently self-supporting. Ask Dr. Kagawa. I do not mean to stop all city work, neither do I mean to start a big campaign for funds for rural work. Rather, my contention is that we should first begin to use the resources that are in sight, which I believe are considerable.

#### VIII

What kind of organization do we need for this work? This is probably the rub of rubs. If we get started on this subject the argument has just begun. I am glad my space is all used up.

But I agree with Dr. Butterfield that the present denominational machinery on the whole is not suitable for this task. And it would be a pity if the history of the city work were repeated in

the country.

If we could only come back to the spirit of 2 Cor. 13:10—"the authority given me for building you up." The rural Christian groups will need moral support for a long time to come. But let us hope that until they are more mature they may be spared attendance at a certain type of annual meeting.

It would be a great help if some general outside group could lend disinterested aid in locating the rural center, in getting the worker introduced, and perhaps hold the title to the land, at least

temporarily.

Can a general body be disinterested? Can it overcome the temptation to become the end rather than the means? The local, rural group must be indigenous and autonomous, but they need also the consciousness of being part of a great whole, and they need the help in a thousand ways of their brothers, especially of such as are more experienced.

If there is a Crisis (even a Krisis) the future of the world may turn on the course taken by rural Japan almost if not quite as much as upon any one unit in the world. If the individual here and there hears the call and pays the full price will there be among the elder brothers a disinterested helping hand?

Simple and the second s

00 cm = 0 

15/2 39/3 colot hele

## Chapter XIII

## CHURCH MUSIC IN JAPAN

Margaret R. Paine

Music is exquisite sound, genuine harmony and perfect rhythm. If, in this ideal sense, music is brought to the hearts of people, it transforms and translates them; it brings them peace and joy and a sensibility to the infinite power of God. If we could realize an ideal world to such an extent that there would be no harsh, grating, ugly sounds; that there would be no discord, friction, or quarreling, and that everything would move with no faltering, halting action; then we would have only exquisite sound, genuine harmony and perfect rhythm.-in other words a world full of music. When we try to picture the Kingdom of God on earth, this is the world we would bring to the hearts of men. So it is no mean ideal to which we must aspire as we "go about the business" of music in our church worship.

With its unlimited possibilities for lifting an unbelieving population out of sin and misunder-standing to an enlightened knowledge of the nearness of a loving Father God,—we may consider this subject from three standpoints: as it was and might have been, as it is, and as we may make it.

We have commonly thought of music simply in terms of a few hymns, and these have not always been taught or learned very musically. Hence, the church, sensitive to this lack of fine music in its worship in Japan, called musicians from the church at home to help in the development of truer music more worthy of being offered in His Service.

There is a secret which lies behind our failure to interpret our Lord's love with our music in this country. Each and everyone of us has not yet developed the music in our own hearts and souls, so we cannot pass on the harmony and rhythm and joy of His Love to other people. As long as we think of music in the narrow, confined definition of singing or playing some instrument we are going to fail to interpret this love as shown to us

by Jesus Christ.

Think of the gorgeous background of poetry, music and beauty in the life of Our Lord. The old songs and chants of the Israelites inserted into all their rites of daily living; the musical intonations of the old prophecies; the beautiful songs of David and the other psalmists; such songs as those of Miriam and Hannah; and finally the song from the soul of a Mother Mary who expresses her exquisite joy in His coming. With this wealth in His Heart He responded to the beauty of flowers, the grandeur of the hills, the laughter of children, the glorious vistas from the tops of mountains looking out to the sea, the still darkness of a starry night, the floating of clouds across a stormy sky, the sound of the wind on the lake, the rustling of leaves in the trees above a well curb. All this was music in the Heart which suffered for our lack of harmony and the discord in our earthly lives.

Yes, we have singing, and playing on the organ and the piano. These are only mechanical means of expressing the music which is in our

hearts. We are very humble and sorry when we cannot adequately use these instruments. and we well may be,-those of us who have not some outlet for our music, for the harmony and rhythm that must be expressed if one is to fulfil one's purpose as created in the image of God. Every human being should be given his definite education in some form of music that will permit him to show forth the music in his soul. But alas. we are so busy seeing that everyone has the ability to count, to write and read much more material things, that our musical background has been neglected. The simplicity of our Lord's education as a little child permitted his learning "by heart" page after page of the lovely old Hebrew chants, songs and intoned romances of His people. While we build health in the body, wisdom in our minds, let us free also the music in our souls

How have our churches met this great responsibility for freeing souls into an appreciation of the harmony and joy of music in the world?

Since I came to Japan thirteen years ago, I have witnessed a great deepening of this sense of responsibility, and much has gone forward in the name of music. But sadly enough, for reasons which I have mentioned, much of it has been only name.

Musically speaking, because of this lack of musical education in our own country, we started off in the "wrong key" in our Church music work in Japan. Not intentionally, of course; and it is all very easy to say now what should have been done at the beginning. So I am humble indeed before the wonderful efforts of the

first founders of the churches. But to transplant the music of the church from a foreign country to this land was a very difficult problem. We did not give to these people the old oriental chants and songs of the time of Our Lord. We did not even give them the best of our old English and American church music. Most often we were cluttering their hearts with some cheap revival hymns which could hardly be termed music. As one works in the churches all over the land today, this real injury to the musical sense of a nation is constantly met. Because of this, there was no inspiration for the Japanese in that early day to put the lovely old psalms to a setting like the nagauta or the utai; or to fit the beautiful songs of the Old and New Testaments to the equally lovely music of the Japanese shigin. We didn't try to draw the music out of the hearts of the Japanese in thanksgiving for this new gift of freedom that His Gospel promised. But we stemmed that tide of real music in their hearts by this imitation music, which we in our ignorance of the spiritual strength of real music, thought hopefully would be easy for them to understand.

Now this habit of teaching "easy" music must be overcome before a real musical expression will flow from the hearts of the Japanese and give them their true Japanese Church Music. I fancy that I hear objections to this statement from some who have been earnestly trying to bring the best church music to these people. I recognize this effort and remember with hope in my heart the young musicians in Tokyo who made possible the New Sambika. I remember also with the greatest

hope for full choral service, the Festival of Music held in St. Paul's Chapel last year, in June. I remember thankfully the consecrated effort for better church music in a Sendai center; and in Kyushu, as well as Kobe-Osaka and Kyoto. While this leaven is surely working, it is not yet general in the country and one has only to work in a country parish, to realize how far away from real

musical worship we are at present.

The study of western music in the secular world has far exceeded and outdistanced our church music. This is just the opposite from the growth of music in the west. In France, Germany, Italy and Russia where the study of music finds its deepest roots, music as we read and learn it to-day had its birth and greatest growth in the religious life of those peoples. With a great urge to express their sorrow for sin in their hearts; or the joy in His Promise; or praise of His Greatness, music poured forth from great souls like those of Beethoven, Handel, Chopin and Pales-This urge to express the sorrow or joy in their hearts has grown up outside of the church in Japan. But fortunately it is turning towards us again in the work of young musicians who are directing these channels of musical expression once more into the worship of the church.

In the new Sambika we have a revelation of what beautiful hymns may be grafted into the life of the Japanese Church, and we are grateful for the earnest application of love for real music which has given this book to us. Even in this book, however, there are many examples of poor useless music retained as a concession to those first mistakes that were made in teaching

people to sing such shallow stuff in the name of music. But the book is certainly a great advance and with it we may look hopefully into the future. For in this book, also, there are a few lovely hymns written by Japanese musicians which, though still in the western mode, are full of the atmosphere of a worshipping Japanese heart. One of them especially, Number 415, I think has a great promise in its feeling and musical content. Naturally enough, it takes its form in the expression of the Japanese love of country.

Hymns are indeed an important part of our worship, for they are the means by which we may raise our voices in praise,—the voice which is our most natural means of expression. We may listen to an organ or piano or similar instrument and be soothed and comforted by another's music. But we must all express ourselves in some way,

or be limited in our appreciation of music.

When I was called among other musicians to help promote the musical worship in our church, i was given a fertile field in which to work, a girls' school in Kyoto. In a sense, I worked as a pioneer, for no specialist in church music had ever framed a program for musical worship in the Kyoto Diocese. There had been of course, church music taught in the school by teachers of musical education, but rather as an avocation than a vocation. And music had not been adequately used in the church life of the school. But already there had grown up hard and fast customs which were very difficult to change, even when this change might mean a broader vision for everyone.

After I began to understand the Japanese language I found that the spoken language was only

one step in my work; that I must also understand the musical language of this people before I could begin to fathom the problem I had attempted to help solve. To that end, I listened for hours at a time (at first uncomprehendingly) to the o-koto the nagauta, utai, the samisen, the shakuhachi until I gradually came to understand the attitude of the Japanese toward their own music. The dancing, the music of the shakuhachi and that of the shigin have come nearest to my understanding. Although I studied the o koto for months to try appreciate it, it has not yet become a medium of understanding to me. But I have come to enjoy listening to it, though a part of that pleasure lies also in the picture one watches as one listens. The graceful lines and color of the player's figure.the lovely rhythm of the hands and arms are all a part of the music which enthralls the Japanese audience. But to me the shakuhachi and the shigin, the chanting heard in the darkness of country lanes, by the sea, under the dark pines. have the greatest power to loose a spirit into the most joyous planes of thought.

As I studied this music I realized how little we had developed and used this musical heart of the Japanese for musical worship in the church. Our western music had been forced upon them, so to speak, since they had no alternative but to use it in our services. By the time I came they had accepted it and were trying to use its meaning and beauty, as I have tried to find the meaning and beauty in their music. I can imagine with what despair and sense of futility they must at first have suffered in hearing our strange and to

them tuneless melodies. For I, too, have listened in despair to the samisen, longing to hear the magic which was really engrossing my neighbors. Since I have heard it in the shakuhachi and in the chanting, and felt it in the stately dancing, I have wished with all my heart to give the Japanese something nearer to their own musical thinking than our definite stereotyped hymns. At first, however, my plan of procedure was too definitely determined by previous customs and my language still too feeble to make any great change. So I acceded to the form in which I must proceed and tried to correct the musical thinking inside that plan.

I first tried to weed out the poor music among our hymns and soon found this effort strangely unpopular among the older Christians who had been bred upon these non-musical items in our church life. It was plain heresy to them for me to state that any hymn in the hymn-book was not the purest, truest music. So I contented myself by ignoring the poor ones as fast as possible and stressing the good ones.

I felt then that there was a real necessity for the forming of a choir, which comparatively small group could make a more detailed study of the deeper meaning of the music which we should use in our church life and worship. Such a group was formed about a year after I came, with much thought and well laid plans for its future.

After long experience in church choir work in America, this was an unusual opportunity not only to build a new choir, but to frame the thought about such an important work and influence the future of much of the choir work in this country.

The first stipulation in forming this choir was that it should by no means take the place of congregational singing. If it were not a means of encouraging the congregation to better singing, then the real function of the choir would be lost. But in order to inspire this ability to worship through music, the efforts and worship of a choir should be even more consecrated and devoted than the ordinary congregational groups. Like the priest and the organist, the choir must hold in their hearts a deep sense of responsibility for the beauty of the service. Hence the choice of members was an important step in our plan.

The records of prospective members were very carefully examined for health and scholarship as aids to this work for which they must given an additional effort over and above the school work. Attendance was required for two rehearsals and two services each week. But more than this, the spiritual attitudes of the girls were given real

thought.

Of course, only Christian members were considered. (Although, in many a church choir, non-Christian members have been admitted and used in our Christian worship, when their thought must have been on the music only and not on the worship. This means a real injury to the whole-hearted worship in a service.) Her example in her church life, her Christian purpose, her altruistic sense of responsibility for the spiritual weifare of her friends in the school group,—all these entered into her qualification as a member of the choir. That there was little accent laid upon the

musical ability of the new member was a cause for wonderment as our plans were being made. My idea was then (and I still value it) that if a girl wanted to sing in the choir and felt her spiritual purpose deeply enough to offer her music in His Name, she could be trained to sing well enough to make her offering very acceptable. This importance laid upon the spiritual purpose rather than on the voice itself has often since been proved essentially correct. For some members of the choir with no special initial ability for singing learned to raise their voices in real beauty and have become outstanding workers in His Kingdom. Other girls who have been entered in the choir on account of their lovely voices have been proved nonentities in our work for carrying His Message through the music of the choir. Music is not just singing, it is an interpretation and expression of the beauty within our souls. If there is no love of service to reveal, then no matter how perfect the instrument in the throat may be formed, the work of such an individual in a church choir will be of no effect in our church music. So. of course, a beautiful natural voice offered from a heart full of love for His Service is the greatest instrument for carrying His Message through the music of our church.

The time for entering new girls also was considered as important. Only in the spring were new members enrolled and those new members had been serving their probation for one term, after having been considered during the year previous to their entrance. At a simple but impressive ceremony, each year before graduation, the graduating girls presented their substitutes with their white gown and collar which they

had worn as a symbol of the pure heart of service which the new girl was admonished to carry into her work. The carefully studied and treasured book of anthems and chants was also passed on to the new girls at this time. Though it was a quiet and simple service, the deep feeling felt and expressed towards the new girls was all a part of the strengthening of the spirit of the choir. The record of each girl's choir lineage is kept to liven the interest in the accomplishment of the choir and in the graduate group. The graduates are organized for service also, and the ones near Kyoto meet once a month with the choir for rehearsal and prayer and a renewal of purpose in their work.

As we were building our choir, I watched the progress of many other choir groups in the church work of the country. Some groups, loving music from a secular standpoint (enrolling Christian or non-Christian together) took the church service as an opportunity for practising and enjoying their music. Some groups in churches were organized as choirs to give young men and women a chance to meet together in proper companionship. Not unworthy purposes, these; but such groups soon scatter and cease functioning, leaving little mark of progress on the music of our churches. But in groups where there has been devotion of purpose and a consecrated offering of the musical service in His Name, there we have found progress and big hopes for the future of our church music.

The beautiful words of St. Paul in his message to the Colossians, 3:16, were chosen as the text of the message we were to carry in the music of our services. Our choir prayer also was founded upon

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with

grace in your hearts to the Lord."

"Teaching and admonishing one another" was the most important part of our early work. For the inspiration, education and spiritual development of this group at first was our principal thought. Gradually as custom became established and tradition slowly gathered about the group, we could look outwards more confidently and hope to carry our mission farther afield. The concentrated work we did in the choir was always shared in a general way with all the girls in the school. At the noon hour hymn rehearsals for the day pupils, the choir girls were present to help the new girls in learning the music. At the regular church music rehearsal in the dormitory, the resident choir members helped with the music there The girls of the choir gradually deepening their spiritual strength and purpose with this musical worship have graduated and gone out. most of them consecrated to the choir ideal of spreading His Kingdom by means of their music.

How did this concentrated effort put into a choir of girls in a school where interest and enthusiasm were comparatively easily aroused help

the church music in the ordinary parish?

Since all of the parishes had been struggling with what music material they had (that is, a good collection of hymns with some music for the chants appended) our choir was by way of being an instrument of demonstration (if one may use so

business-like a term for such a spiritual effort). Musical services, devotionally rendered were a great inspiration to the churches in the Diocese. The choir sang at all union meetings of the church and over a period of years was invited on many occasions to sing in different parishes. Gradually choirs were formed in some of the city parishes, patterned after the devotional purpose of our choir. But a choir in most parishes is very difficult of accomplishment. Moreover, a choir is not essential to the musical worship in a church. But I believe that regular congregational practice under a leader trained in choir work, with a devoted purpose in his church work, is an absolute necessity for the development of the appreciation of music in the church. But in most churches, with no study of music whatever, the new members are plunged into a maze of music formulae which may not be absorbed as a blotter takes up water. Music must be known and studied to be appreciated. It is too valuable an asset to our spiritual development to be lightly considered.

While I was working with the choir in the school life, I was soon able to leave it with the organist leader on Sundays, and I went out each week-end into many of the parishes of the Diocese to help with their varied problems in strengthen-

ing the music in their church services.

More than any one thing, I have regetted the binding of custom which has tied the parish work to western music. In the country where they might respond more easily to adapted Japanese music, the church calls for hymns and chanting in the western style. I used the simple Gregorian setting to the chants as the nearest to Japanese

music. I spent little time on technical training, though there were many young people who flocked at first, clamoring for voice culture. But I tried to use any and all voices as naturally as possible, studying carefully the meaning of the hymn words and the corresponding meaning of the melody. I strove for inflections which would impress this meaning on the hearts of the singers.

The vigor, strength and gusto of the soldier, marching hymns; the thoughtful meaning of the story hymns; the sorrowful meaning of the penitential hymns; the quiet devotional meaning of the prayer hymns; the joyful welcome in some of the chants; the great longing to find God voiced in others; the difference between Mary's song of praise and that of an old man like Simeon: all this I tried to bring out in the music of these congregational practices each week.

A great stumbling block which I met everywhere and still meet is the ingrained belief that this music is for a few who have been blessed with some strange gift. But church music must correct that erroneous impression. Everyone may raise his voice in song, either praise or prayer, and release in musical expression the perplexity which gathers in every heart.

To what may we look forward in the future of our church music?

Since we are pledged to a program of western music, we still have an extensive period of preparation ahead of us, so that everyone may understand our western music and be able to express themselves with it.

So there must be training centers in the school life of the people to teach them the meaning and

vision which is contained in our church music. From babyhood: in our kindergartens, Sunday Schools, middle schools and girls' high schools, colleges and divinity schools, we must have definite teaching centers for this church music. That this has been done to some extent is true, but especially in our divinity schools there is a sad lack of sound musical education among the students. I know of no definite course in music which every student must accept and pass as he must needs his course in Hebrew, Greek, or Comparative Religion. Yet how could we teach these prospective spiritual leaders to know the hearts of their people better than to develop in them a keen intuitive musical sense. The art of building a musical program in the church; the art of leading a congregation through the exquisite medium of music should be a part of every divinity student's education. Some students who have felt drawn to music more or less have given it a certain degree of thought. But we must not leave an instrument of such vast possibilities for spiritual advancement to the chance likes or dislikes of the individual. The divinity student should have completed a certain prescribed course in musical technique in his early primary school life, mastering the use of his voice, and proficiency on at least one instrument. By the time he reaches college and divinity schol, he is ready to accept and pass a course in "Musical Program in Church Service": "Choir Direction and its Use in the Parish": "The Application of Music to Crime Correction"; etc., etc. As we progress in our appreciation of the infinite possibilities of a proper musical atmosphere in our Christian parish life,

we shall not look upon such subjects as foolish or imaginary, but come to believe them to be an absolute necessity in the education of men and women who are to undertake the spiritual wel-

fare in the parish life of our churches.

Inseparable from my study of church music in in this country. I have felt the importance of kindergarten music. During these years of my experience in Japan I have bent every effort toward having truly exquisite music taught to young children. Not in the sense of a song here and a game there, but in every detail of the kindergarten program I have hoped to have the child hear the rhythm of perfect harmony in instrumental music, the rhythm of friendly accord in the hum of the busy life about him; to see the rhythm in pictures and designs about him; to hear the gracious sound in the lovely singing or speaking voice of his teacher; to feel the natural rhythm of his own little body attuned to the mysterious meaning that flows into his senses from the piano or victrola; to have him sense also the harmony in the light and color and movement of all nature assembled for his future understanding of the Power of God. But in the kindergarten also, we still bind the little ones down to songs of no spiritual value, such as the one about "straps in a street-car" or the one about the "candy drops" in a "glass bottle"! Let's not waste our precious early hours or energy on such trivial things in our musical life. Launch the little child out on his musical voyage of discovery with the color and light and movement of butterflies' wings; storm clouds and gentle summer skies; the movement and beauty of the sea in all its moods; the feel of the tall, warm grass in summer fields with the birds soaring above him in slow and stately rhythm. So will be gather momentum while still young toward the understanding of true music which is exquisite sound, real rhythm and perfect harmony.

Our Sunday School music too, -a large subject in itself (into which we cannot go into detail here).-must be a preparation for the church music used in adult services. We must work out a careful musical program in each school, amalgamating the story, prayers, Bible reading and the songs of the services into one euphonious unit. The prayer hymns, quiet and devotional, the vigorous ones too, and the chants ought to be slowly and thoughtfully digested in the music practice period before they are used in the children's service. This careful preparation of the musical thought of the service will build in the rearts of these young followers of Christ an appreciation of the power of music which will make their hearts stronger and sweeter to face the problems of a confusing world. It will lead them naturally into a musical worship as they grow into manhood.

Let us not make the mistake with our children which we made of old, but give them real music from the beginning, to be remembered all their lives and they will never come to care for the artificial sentimental type which hinders rather than helps spiritual growth.

I am hoping also that the Japanese will realize the need for developing their own music. I hear murmurs against the use of linen in our church services, when the Japanese understand the use of silk so much better. How much more might we say to ourselves, "Let us use the Japanese music in our services rather than our western music."

Lately there has been a movement to use the old English Plainsong in the church service. It is even nearer in spirit and form to the Japanese chanting than the Gregorian or harmonized chants. Why should not some inspired Japanese musicians adapt the old Japanese chanting as we are trying to adapt the old Engligh form? Yet. it would be difficult for us to use, who have been born and bred in the western style, but how uplifting for the Japanese if we could give them the opportunity and inspiration to work out their own church music. Live in the country, as I have for some time, and watch an audience sit enthralled for hours at the simplest concert of old Japanese utai, shakuhachi, o-koto, biwa, samisen; and then watch their detached reaction to our western music in a church service. Yes, the little children and young people will eventually really understand it,-this western music, but still I hope that some inspired Japanese will develop the chanting of our services in the Japanese mode.

Special groups, choirs and choral societies for the study and growth in church music will ever be necessary, and through these groups I pray that each one of us may make a study of music so that finally, everyone of God's children on this earth may grow nearer to Him by this musical knowledge and its release of the soul from a material world. Then may we all of us chant

with St. Paul:

"Let the word of Christ dwell in 'us' richly in all wisdom, teaching and admonishing one another in

psalms and hymns and spiritual songs, singing with grace in 'our' hearts to the Lord."

Age of the same of the same

## Chapter XIV

# A SUMMARY REPORT OF THE KINGDOM OF GOD MOVEMENT IN ITS SECOND PERIOD

#### 1933 and 1934

Akira Ebisawa

## General Policy

The plan for the Second Period has been chiefly to continue the policies of the First Period in order to accomplish more efficient results through follow-up work, and thus to put emphasis on the special lines of work in educational, rural, literary and industrial evangelism. The Movement in this period has also held retreats in ten different districts to study ways and means for the furtherance of the spirit and methods of the K.G.M.

### Organizing the Central Committee

The Central Committee was reorganized at the beginning of the Second Period. It is composed of twenty members—ten of them from Tokyo and another ten representing different parts of the country. The Committee appointed Reverend M. Tomita as Chairman, Dr. Kagawa as special lecturer, Dr. William Axling and Reverend Akira Ebisawa as the Executive Secretaries.

## General Evangelistic Campaign

In the first year of the Second Period twentyone prefectures were visited by fourteen different speakers including Dr. Kagawa, Professor Iwahashi, Messrs. Nagao, Tagawa and others. In the second year of the same period eleven districts have also been visited by the different speakers.

# Local Conferences

A Local Prefectural Conference has been held at the center of the eleven different prefectures in the first year and at the eight centers in the second year.

## Rural Evangelism

In cooperation with the Rural Commission of the National Christian Council, the Movement has sent out lecturers to meet the requests from the local committee. Reverend Y. Kurihara, the Rural Secretary of the Council, has been the chief lecturer with a few other speakers to help the Farmers' Gospel Schools and the general meeting for Rural Evangelism. The number of the districts thus visited was 25 in the first year and just 20 in the second year.

## Educational Evangelism

Educational Evangelism was conducted under a special commission by the name of the "Spiritual Awakening Movement." The Educational Department of the Government always tried to help this Movement with sympathetic attitude, introducing the speakers to the local prefectural governments. The speakers lectured in the public and private schools in the day time; while in the evening they had to hold the meetings in the churches.

First year: 120 places with 46,055 attendants Second year: 87 places with 32,495 attendants. The Movement has also managed to circulate the Religious Education Monthly among the 450 non-Christian teachers of the Christian Schools in the first year, and in all the public normal schools throughout the country in the second year.

# Industrial Evangelism

A Special Conference on Industrial Evangelism has been held each in the Kwanto and Kwansai area in the first year, which was attended by the most earnest Christian workers and managers of the factories.

# Literary Evangelism

This has been the most vital issue in the Movement during this period, and it is beyond dispute that the publication of the Kingdom of God Weekly has been the chief concern of the Commitee. The Weekly, with the largest circulation in this country is the only interdenominational periodical in Japan. It published a special number several times—six different ones in the first year and another five in the second year. Large numbers of the weekly have been used for the Famine stricken districts. It has also been sent abroad to the Japanese churches in the South Sea Islands, Philippine Islands and South America.

Various kinds of pamphlets were prepared and and published as follows:

NAME AND ADDRESS OF THE OWNERS OF THE OWNER, WHEN	copies
Report of the First Period K.G.M.(in Japanese)	1,500
A Summary Report (in English)	1,000
Bible selections compiled for rural use	15,000

#### Conclusion and Furtherance

It was inevitable that in the Second period the Movement should confine its activities mainly to follow-up work, and naturally it did not create a sensation among the general public by an appeal to the masses.

Yet it is a reason for profound gratitude that the Movement has been closed without any financial deficit even in the midst of the general

economic depression.

The Central Committee held its final meeting on December 28, 1934, inviting the lecturers and the veteran workers for thanksgiving and

Report.

It is generally desired that the local committee which has served during the last five years should remain as an organization of a rather permanent nature. Already there are about thirty local Federations of Churches reorganized to serve as the organ to further the spirit and methods of the Kingdom of God Movement.

# New Organization of the Commission on the K.G.M. Weekly

It has been the explicit desire of the general public to continue the publication of the Weekly as developed during the Five Year Period.

It was also resolved at the Annual Meeting of the National Christian Council to organize a commission to have charge of the Weekly, comprised of Representatives of the Council, and the Christian Literature Society, together with Dr. Kagawa's representatives. The organization has taken place and the Commission has begun the editorial and publishing work of the Weekly. 

# THE CHURCH UNION MOVEMENT IN JAPAN

Akira Ebisawa

The Protestant churches in Japan have taken root and grown up just as they were transplanted

by foreign missions.

There has been a desire for union all through the years and the approach has been made several times among different denominations, but without much fruit, except the union of some kindred denominations into a national church.

Now the world trend seems to be toward union. The classifying, divisive, analytic method of the scientific age together with self-centered individualism has greatly influenced the mood even of the Christian churches, and denominationalism has grown up as a characteristic feature of the Christian world.

The tendency in recent years, however, is gradually changing. The world trend in ordinary human affairs is now changing toward union and cooperation. Various kinds of union or incorporation are being organized in every sphere of human society. This natural trend will not cease without influencing the life and thought of contemporary Christians; and it is quite natural that the church union movement should gradually gain ground throughout the world.

Japanese Protestant churches also are not an exception. Ever since 1928, a United Research Group in unofficial capacity has been studying the Basis of Union. Later the Committee was re-

appointed to represent twelve denominations, and under the auspices of the National Christian Council, was organized into a Church Union Committee. It has been working to amend and

to improve the proposed Basis of Union.

The Committee has arrived at mutual agreement among themselves in all the major points except one clause about "the Historic Episcopacy." The Committee is still trying to get rid of the deadlock and is providing for an official consultation with the church unity commission of the Anglican church.

The Basis of Union tentatively drawn up by the Committee after eight years of continual

study is as follows:

1. Name: The name of this church should be

"Japan Union Christian Church."

2. Creed: We hold to the following outlines based on the Apostolic Creed and Nicene Creed which express the Revelation of Christ.

We believe in God, Almighty, Father and

Creator of Heaven and Earth.

We believe in Jesus Christ our Lord, God's only begotten son.

We believe in the Holy Catholic Church, the Redemption from Sin, and the Everlasting Life.

3. The Bible. We believe in the Bible as the Standard of the Christian life and the

essential way of Salvation.

4. Holy Communion. We observe the two Sacraments, Baptism and the Lord's Supper.

5. Polity: We accept "the Historic Episco-

pacy" (suspended) based on Constitutional government, and promote the autonomous development of each Catholic Church, to fulfil the purpose of establishing the Catholic Church.

While endeavoring further to amend this tentative Basis of Union, the Committee has been trying to foster the Spirit for Union and Cooperation

among the churches.

A private organization called the Church Union Promoting Association has been in existence for over ten years studying the problems from different angles. The lay members of that Association together with some thirty other lay leaders in the fall of 1934 organized a Movement for Church Union.

At the Annual Meeting of the National Christian Council in 1934 the problem of Church Union was discussed in a group study. It was resolved to convene an All Japan Conference in 1935 and to take up the Church Union problem

as one of its major subjects.

The lay leaders held a weekly prayer meeting early in this Spring and arranged to initiate a Union Worship meeting once a month beginning in February. The first meeting, which was held at Reinanzaka Church on February 10th with a sermon by Dr. Kagawa, proved to be a wonderful success, the church being crowded to the doors.

The official Union Committee in cooperation with the lay leaders will further try to prepare for the coming All Japan Conference, thus promoting the Union Movement as far as possible during this year.

# Chapter XVI

# RECENT JAPANESE STUDIES OF JESUS

Takuo Matsumoto

Judging by the number of publications on the subject, we may safely assert that the Japanese people are quite as much interested in Jesus as their brethren in India, regarding whose keen interest in Him, Mr. Stanley E. Jones has told us in his book, Christ of the Indian Road As a matter of fact, it is almost impossible to attempt anything like an exhaustive enumeration of books on Jesus written in Japanese; the present article is simply an endeavour to mention, with brief comments, only more or less significant publications, particularly in recent years, on this ever-fascinating subject.

Let me first refer to the translations of foreign books on Jesus, and then to the original writings by Japanese authors.

T

James Stalker's writings were among the first foreign books on Jesus to be introduced to our reading public. A translation of his *Imago Christi* by the late Rev. Masahisa Uemura, and the late Tatsu Tanaka, appeared in 1891, to be followed in 1892 by the translation of his *Life of Christ* by Mr. M. Adachi. The latter book was again freshly translated in 1909 by Mr. Yaokichi Miyazaki. Hundreds of students used Stalker's *Life of Christ* as a text-book in their Bible-study groups during those years; indeed it may be regarded as one of the first books which helped

Japanese youth take a real interest in Jesus. Another foreign book which enjoyed great popularity was Robertson Nicoll's The Incarnate Savior This was rendered into Japanese by the late Mr. En Kashiwai in 1901. The literary quality of the translation was said to be quite as excellent as the original, and this was no doubt partly responsible for the great popularity which the book enjoyed. In the same year Renan's Life of Jesus was translated and published by the famous Christian mystic Ryosen Tsunajima. Renan's well-known book has since been translated by several others and each of the translations has enjoyed much popularity, some of them going through many editions. The one by Mr. Tetsushi Hirose which appeared in 1921 is a complete translation directly from the French original and is by far the best one. Naturally enough, Renan was read as widely by non Christian people as by Christians, because of the beauty of his diction and the charm of his description. is doubtful if his book was at all helpful in bringing Japanese readers to a real insight into what Jesus is and stands for. Broadus' Jesus of Nazareth was translated by Mr. Yukichi Shinohara in 1905, but it seems to have made little impression upon the people. But Rhees' Life of Jesus, translated in the following year by Mr. Tatsu Tanaka, was a good one and deservedly enjoyed considerable popularity. The visit to our country in 1910 of Dr. King, then President of Oberlin College. stimulated Mr. Naoshi Kato to translate the visitor's book Ethics of Jesus while the latter was still on Japanese soil. In the same year appeared a translation by Prof. Motoi Kurihara of Arno Neuman's Jesus.

In 1915 appeared several translations of studies on Jesus: Harry E. Fosdick's *The Manhood of the Master* by Prof. M. Kurihara; David Smith's *The Historic Jesus* by Mr. Kohachiro Miyazaki; and J. R. Miller's *Come Ye Apart; Daily Readings in the Life of Christ* by Mr. Junson Tsumura, among others. Of the above-mentioned, Fosdick's book enjoyed very great popularity among students, and was made a text-book in many a Y.M.C.A. and Y.W.C.A. conference,—quite like the original in America and Great Britain.

In the following year Mr. E. Kashiwai's translation of Anderson's The Man of Nazareth was pub-

lished.

Like all others by Mr. Kashiwai, this translation was characterized by accuracy of rendition and charm of diction. In 1917 the translation from the German original of Heinrici's Primitive Christianity was made jointly by Profs. Ken Ishiwara and Shogo Yamaya. It placed as never before in the hands of our young Christians a scholarly though brief account of the teaching and person of Jesus, and stimulated some of them to make further studies on the subject. The translation, during the following year, of Stevens' The Theology of the New Testament by Rev. Daijiro Yoshimura supplied the Japanese readers for the first time with a systematic and comprehensive treatment of New Testament thought; and it has not yet been displaced.

The useful Introduction to the Life of Jesus by William B. Hill was translated by Mr. Shiro Segawa, and the same author's Life of Christ by Mes-

sers. Oltmans and Shunsaku Morita; both appeared in 1922. (It may be added that Dr. Hill's other writings Heights in the Life of the Lord and The Apostolic Age were also translated later.) In the same year appeared two more translations: Dr. Bosworth's little book, About Jesus by Dr. Yugoro Chiba, and David Smith's In the Days of His Flesh by Rev. Zenichi Hidaka. The latter was published in two volumes and is one of the largest books on the life of Jesus apearing in Japanese garb. The former was published, like the original, for use in Bible-study groups in schools and conferences, and served its purpose well. I should have said that the same year 1922 saw the appearance of two more translations, quite as important as the above mentioned if not more so. namely. Simkovitch's, Toward the Understanding of Jesus by Mr. Kazuki Ono, and Wilhelm Bousset's Jesus by Mr. Tatsuo Hayashi. The latter was later republished in a cheap edition by the Iwanami,—perhaps the best known publishers of books of high quality, chiefly philosophical and scientific.—and was thereby sold by thousands.

Papini's Life of Christ was hailed with much enthusiasm in Japan as in other countries and was translated into Japanese almost immediately when it first appeared. Mr. Katsue Shibata translated only the first portion of it; but a translation of the entire book was made by Mr. Atsuo Oki. But it must be said, that Papini's popularity did not last long. We rarely hear of his book on Jesus nowadays. Mr. Kashiwai again made a signal contribution toward Christian literature in this country when, in 1924, he published his translation of Mackintosh's The Doctrine of the Person

of Jesus Christ. It is the only comprehensive book that we have on the subject in Japanese. During the following year appeared a Japanese translation by Dr. Jintaro Takagi of Adolf Harnack's The Essence of Christianity. A more accurate translation from the German original was later made by Prof. Shogo Yamaya. The influence upon the more thoughtful Christians in this coun-

try of this great book is truly immense.

Adolf Deissmann's The Religion of Jesus and the Faith of Paul was translated in 1926 by Prof. and Mrs. Katsuya Sano. During the same year appeared the translation of Shailer Mathews' Social Teachings of Jesus by Mr. Yaichiro Yamamoto. The same author's new book Jesus on Social Institutions was also rendered into Japanese recently by Prof. Katsuo Takenaka; and portions of it by Rev. Takayanagi. During the following year Prof. Enkichi Kan published his translation of Drown's The Creative Christ.

President Yoshimune Abe translated Loofs' The Truth About Jesus in 1929; during which year appeared also Mr. Musorin Takebayashi's

translation of Barbusse's Jesus.

In 1930, E. F. Scott's excellent book The Ethical Teaching of Jesus was rendered into Japanese by Mr. Tsunetaro Miyakoda, and the same year saw the appearance in Japanese garb of John Baillie's The Place of Jesus Christ in Modern Christianity,—the translator being Prof. Shuen Kuwada. I must not omit to mention the translation during the same year also of Dr. Jefferson's Character of Jesus by Mr. J. Murakami. The last mentioned three books are a worthy trio, giving us deeprinsight into the thought, character and signifi-

cance of Jesus our Lord. Prof. Case's Jesus, a New Brography was translated in 1931 by Mr. N. Satake. It is well translated and the work is an important addition to our Christian literature. Another book by E.F. Scott, The Kingdom of God in the New Testament was translated by Rev. Masaki Kumagai. It deserves more generous recognition than it is actually receiving. The popular and fascinating book of Stanley Jones, Christ on the Mount, made its apearance in the Japanese vernacular two years ago. Rev. Tameichiro Kanai is the translator. A book on Jesus, totally different in character from the last one appeared in the same year. I mean Bultmann's Jesus. Messrs. Rvozo Saji and Keitai Fukudomi had translated it from the German original almost two years before the English version of it made its apearance in the United States. We do not know yet what influence this problematic book is destined to have upon Japanese readers; but it will at all events give them an idea of what the new Formaeschicht liche Methode, when pushed to the extreme, can make out of the Gospels. It is certain that while it will prove a good stimulant for further researches on the Gospels and Jesus, the book will hardly win approval for its radical conclusions on the part of our intelligent readers. Bultmann's book is, I think, the latest notable translation on the subject of Jesus, and it will be well to pause here a moment and make a few remarks regarding the translated literature as a whole, before I proceed to refer to original writings by Japanese authors.

It cannot be said that the selections for translation have always been of the best or wisest. In

the earlier years the evangelistic motive was dominant, hence more popular and devotional, and often lighter books were selected for the purpose. Again, the more substantial and scholarly books have not been translated, often for the simple reason that it costs much to publish such

larger works.

And yet a review of the translated books will show that both the translators and the readers have learned to be discriminating, and that there has been steady progress in the selection of better books for translation. I may venture to make this further observation that Japanese readers as a whole will more and more prefer to pay more attention to the original works by their brethren in other countries than to translated books. Translations will no doubt continue to appear: and, certainly, they are yet necessary for our readers. But a book, if it is to be a real book, must be born, not borrowed. It needs must be original and be produced out of one's own thinking and living. A translation remains borrowed wisdom and therefore can not appeal to the general public as directly as original books. This is not saying anything against the importance of the work of translating foreign literature. On the contrary, we ought to find some ways and means of translating foreign books which are recognized as standard works on Jesus and kindred subjects. The translation, it is needless to emphasize, should be accurate and readable. If there be established a fund or foundation which will enable such an enterprise, it will be sure to be heartily welcomed and to make a lasting contribution to the progress of Christian thought and life in this

country.

#### II

Of the books, originally written by Japanese authors, reference will here be made only to those which have appeared since 1900, and to those only which seem to me, for one reason or an other, to deserve special mention.

In 1899 appeared Jesus by the late Prof. Bin Ueda of Kyoto Imperial University. It was a slight book, based chiefly upon Farrar's Life of Christ. But its chaste diction and readable narration made it a very popular book. Two years later Mr. En Kashiwai wrote Crises in the Life of Christ, a succinct and reverent discussion of the major events in the Master's career on earth. During the same year appeared a symposium volume of articles by the then prominent Christian leaders, namely Danjo Ebina, Hiromichi Kozaki, Masahisa Uemura, Mizutaro Takagi and Ryo Minami. At that time there was a great and lively controversy between Rev. Ebina and Rev. Uemura, the two most outstanding leaders of Christian thought in those days, over the Person of Jesus Christ; and the others above mentioned were drawn into the controversy. The discussions were later written out and compiled in the form of a symposium such as is referred to above. The volume is still worth reading and is certainly of great value to the historian of Christian thought in this country.

In 1903 Rev. Ebina wrote his Life of Jesus Christ. He says in the preface that he depended heavily upon Hausrath in the writing of the book. Rev. Tsunetaru Miyagawa, the great fellow-minister

with Rev. Ebina in the Congregational Church of Japan, published during the same year a collection of his sermons on the character and teachings of Jesus, under the title, The Living Christ, Mr. Teikichi Kitazawa's The Great Jesus appeared in 1906. It owed much to Stalker's Imago Christi.

In the following year was published a rather erratic book, My View of Christ, by Mr. Toranosuke Miyazaki, who designated himself a Messiah, a successor to Jesus Christ. In 1908 appeared a very popular book Christ by Mr. Unshu Matsumoto. Farrar and David Smith were the chief authorities consulted by the writer. The book went through thirty-five editions in fifteen years. The same year saw the publication of the scholarly Origin of Christianity by Prof. Seiichi Hatano of Kyoto Imperial University. It is a book which can compare favorably with any of the best foreign books on the subject both in insight and in scholarship. In 1911 was published The Great Dictionary of Christianty under the editorship of the late President Takagi of Aoyama Gakuin. The dictionary contains a long article on Jesus by the editor. The volume marks an epoch in the history of Christian literature in Japan, and will always remain a monument. The same year saw the appearance of another erratic book, Christ Crossed Out by the then famous Communist Denjiro Kotoku, written hastily in a prison cell. The arguments were naive and second-hand, but they were hailed by many at the time as irrefutable and crushing to the cause of Christianity.

The late Prof. Toranosuke Yamada of the Theological Department of Aovama Gakuin. wrote a big volume on The Life of Christ. Perhaps

it was the largest Life of Christ ever written, up to that time. But it cannot be said to be of much value for critical study. It was simply the result of piecing together and harmonizing the Gospel narratives as they are. Mr. Kashiwai's Life of Christ According to the Synoptic Gospels, which apeared in the same year, was of more critical value as well as of more literary excellence. During the following year was written and published a unique book,—unique, that is to say, in the history of the study of Jesus in this country; it is Mr. Tovohiko Kagawa's History of the Controversies on the Life of Christ. To be sure, it cannot be said to be a very original piece of work. As a matter of fact, it is simply a rehashing of Albert Schweitzer's The Quest of the His orical Jesus. to which the author added some comments on the Lives of Jesus written by Japanese authors up to that time. But it was brilliantly executed and revealed for the first time to the Japanese readers many of the problems involved in the study of Jesus. Mr. Kagawa is now the author of numerous books, but in my judgment this first book of his is the best; at all events it is the most significant piece of work that he has produced.

In 1917 appeared what I regard as the first really critical Life of Jesus by a Japanese: I mean Rev. Kinsaku Yamaguchi's *The Historic Jesus*. The author discusses the question of the sources for the life of Jesus, such as Q and Urmark, a thing which had not been done in any thorough way by Japanese authors up to that time. The Naked Christ by Mr. Ono which appeared in the following year is also a critical study, influenced evidently by German literature

226

on Jesus. Mr. Mushakoji, a well-known literary writer and humanitarian, published his Jesus in the same year. It is a humanitarian picture of Jesus, interestingly and attractively depicted. enjoyed much popularity among the young men and women of this country. Another book on Jesus by another literary writer, Mr. Koyata Ebara came out in 1921. It is really a novel about Jesus, consisting of three large volumes, the title being The New Testament. It is full of unbridled fancies and often of blasphemous assertions, and contributes but little to the understanding of Jesus as He was. But it enjoyed popularity and created a great sensation. The publishers declare that the book went through two hundred editions in a year. The same writer later published another novel entitled The Resurrection. characterized by similar fancies and dogmatisms. Two Christian ministers wrote their Lives of Jesus one after the other about this time: Rev. Yozo Nihei wrote Jesus, Son of Man, and Rev. Tsunekichi Watase, Jesus the Bridgeroom. Both are well written, though they are of more homiletical than critical interest. Two years later, another pastor Rev. Toranosuke Moriyama attempted a discourse on Christology, his book being entitled The Struggles of the Son of Man. A year after that, Lieutenant-General Gumpei Yamamuro of the Salvation Army republished his popular book, Teachings of the Life of Christ. It is a collection of his sermons on Jesus, all characterized by his well-known fervent eloquence and sincere loyalty to Christ. Prof. T. Yamada published a briefer Life of Jesus in the same year, and in several ways it marks an advance beyond his larger book published twelve years before.

In 1924 appeared Mr. Kanzo Uchimura's The Way of Galilee, the companion volume of which was published four years later under the title, The Way of the Cross. These volumes are mainly exegetical and devotional, and represent the gifted Bible expositor's ripest thoughts on Jesus. Mr. Ryo Minami's The True Man Christ, which was published in the following year, represents a Unitarjan's view of Christ. On the other hand. Rev. Chojuro Aoki's The Image of Christ, written in the same year, is a very reverent depiction of the Lord whose bondservant the author believes himself to be. The same reverence for the Lord characterizes Mr. Takeshi Fujii's Life and Personality of Jesus which appeared the same year. It is one of the best written in Japanese. The author's genuine devotion to the Savior is evident on every page of the book. In 1927 appeared three books on the life of Jesus: The Proletarian Jesus by Mr. Shozo Yonezawa, Jesus of Nazareth by Mr. Etsuzo Yoshida, and Life and Mission of Jesus by Rev. Kunio Kodaira. The first is a socialistic portraval, the second is a particularly "Japanese" interpretation, and the third is a practical sermonization of Jesus. In the same year appeared also a book entitled Jesus and Paul by Prof. Takanosuke Kaneko of the University of Commerce. The author is a professor of the History of Economics. He found that without a real, sympathetic understanding of Christian thought and life he could not make any adequate treatment of the economic problems in which he found are involved beliefs and attitudes that are distinctly religious. After a period of intense spiritual agony and struggle he finally came out triumphant and was baptized a Christian. The book is a re-interpretation of the economic life as seen in the pages of the New Testament in the light of his new convictions. It is a most interesting and thoughtful book. In 1929 Mr. Koh Yuki wrote Various Aspects of Jesus in a very suggestive way. In the same year appeared also a collection of scholarly essays by various scholars, edited by the present writer. They had first been published in a special number of the quarterly Theological Review, but the demand for them was so great that they were republished in book form under the title The Study of Jesus. It is worth pointing out that the method of study as advocated by the Formgeschichtliche Methode was for the first time explained to Japanese students of the New Testament in this book by Prof. Fred D. Gealv. one of the contributors of the articles therein contained. In 1930 the late Rev. Misaku Miyagawa wrote The Religion of Jesus and Christianitu. He leans very heavily upon Prof. Bundy's writings on Jesus.

The offer by the committee of the Library of Christian Thought and Life (KSSK) of a thousand yen as a prize for the best manuscript on Jesus stimulated a score of ambitious writers to try for it. The prize was won by Rev. Shoichi Honda for his Jesus which was published by the committee in 1930. The book has gone through fourteen editions and is still selling. It is fresh and vital in its aproach to the subject. Rev. Tokuo Yamaguchi wrote a unique, certainly very original, Life of Jesus in 1932. It makes Jesus tell his own story of the ministry in Galilee and Jerusalem.

Prof. Toshio Harano wrote on Jesus Christ in the same year, a useful text-book for Sunday school teachers. This year also saw the appearance of a Life of Jesus by Rev. Shozo Hashimoto, a concise

and yet readable story of Jesus' career.

During the following year were written *The Lord Jesus* by Rev. Busuke Yashiro, and *Life of Jesus* by Rev. Shintaro Imai. These several books, with the exception of Prof. Harano's, were among the manuscripts sent in response to the offer of the prize by the KSSK; and, certainly, the KSSK committee should be congratulated for being successful in calling forth such useful books.

In 1931 appeared Christ as Seen By the Japanese edited by the present writer. It is a collection of the stories of how they came to know Christ and what they conceive Him to be, by various Christian leaders of present-day Japan. In the following year the late Mr. Tokumaro Tominaga's posthumous manuscripts on Jesus were published under the title The Study of the Life of Jesus in the Bible, in two large volumes. The book is now the largest Life of Jesus written by a Japanese author. It is a thorough piece of work, at times indulging in rationalization, but throughout pervaded by the author's love of truth and loyalty to Jesus.

Last year Prof. Kyoji Tominomori wrote The Private Life of Jesus dealing mainly with Jesus' life at Nazareth. Prof. Tominomori is much inspired by Prof. Case and acknowledges his indebtedness to this University of Chicago professor, especially in his emphasis on the significance of Sepphoris

Takayanagi wrote also in the same year a useful monograph: The Study of the Life of Jesus at the Present Time. It is an attempt at a bibliography. Toward the very end of last year appeared a thorough piece of work on Christology by Prof. Yoshitaka Kumano, the exact title of the book being Some Fundamental Problems in Christology It is a truly original book and indicates how much progress we have been able to make in the study and thinking of the problems concerning Jesus.

The above is a rapid general survey of Japanese books on Jesus which have appeared during the last thirty-five years. I have not aimed at making any exhaustive list. I have left out many a book which deserves mention, no doubt. Books dealing with special phases of the story of Jesus. such as his ethical teaching, his miracles, and so forth, have for the most part also been omitted. Magazine articles on Jesus have been passed over. I have also passed over the Stories of Jesus for children which have been written by scores. Perhaps, however, I ought not fail to mention some of Mr. Kagawa's books on Jesus which have appeared from time to time. Religion of Jesus and its Truth, Love of Jesus for Humanity and its Contents. The Daily Life of Jesus, The Inner Life of Jesus, The Revelation of Jesus and of Nature. Portrai's of Jesus in the Gospels, The Social Activities of Jesus, The Teaching of the Sermon on the Mount, are among the books and pamphlets which have been scattered by tens of thousands all over the country. It may interest some of the readers to know that Mr. Koryoku Sato's drama, Jesus Christ, was acted upon the stage for weeks by the late famous actor, Mr. Shojiro Sawada, and made a profound impression upon the audience. I ought to refer also to the very latest and certainly most impressive contribution to Christian literature: I mean the Great Dictionary of the Bible published this spring by the Nichiyo-Sekai-sha of Osaka. Both the bookmaking and the contents are praiseworthy and the publishers are to be heartily congratulated on the production of this truly great dictionary. Prof. Tominomori contributes the article on Jesus for the dictionary.

In closing may I be allowed to say a word or two by way of comment? In general, numerous and varied as the books on Jesus are, we cannot truthfully say that Japanese Christianity has yet produced a really great life of Jesus; great not simply in size but in intrinsic quality. Many of the books are nothing but patch-works of the writings in other countries: others are only clever synthesizing of the results of Biblical study; while still others are just pious books meant for devotional reading. There are indeed a few books which are the product of serious effort at original interpretation based upon one's own reflection and religious life. But often the basis is not broad enough, or the critical study is not thorough enough. Still, we can well entertain high hopes for the future. We have produced so many books, and indeed a few splendid books: these surely are good bases for further work.

And now, new methods of study, such as the Formgeschicht iche Methode and the Four-document Hypothesis are forcing Japanese Bible stud-

ents to re-examine the sources of the Life of Jesus as they are the scholars in Christian countries; the Dialectical Theology is demanding of them as well as of their friends in Europe and America a re-examination of the whole theological conception of Christ; the social implications of Jesus' teachings, they realize, are not to be neglected. With all these, and other problems, bravely faced carefully considered, and judiciously solved, and our own spiritual life and convictions deepened and strengthened, we may confidently look forward to the production of a truly original and constructive Life of Jesus, not only between the covers of a book, but also within the depths of our own souls.

the first and a fi

and the later have been

### Chapter XVII

## THE MAGAZINE WORLD

Willis Lamott

desir on I was

Before entering upon a study of the Christian magazine world in Japan today it will be useful and necessary first to glance briefly at the magazine situation in general. The fact that the Japanese people are a nation of readers has been emphasized so often that repetition is unnecessary. Universal education has given Japan one of the highest literacy rates in the world. Wages and paper are cheap. In no other country is it so easy to have books printed. Japanese language, with its super-abundant synonyms and homonyms, and its continual tendency to create new words and forms, making necessary a written supplement to almost every oral expression of thought, has resulted in the production of a race of eye-minded people. Public libraries and reading rooms are scarce, and those that exist are not used to advantage. The national tendency, which demands a theory for every fact, which, to quote Dr. Kagawa, "makes everything pass through the fire of the war of theories" has created a demand for didactic reading among the educated which is almost unparallelled elsewhere today.

All of the above factors combine to account in part for the enormous output of books and especially magazines in Japan. The latest available statistics (1932) show a total output of 11,118

periodicals, which, according to "Japan Illustrated" are distributed as follows:

Daily Weekly Monthly, etc. Total Grand Total 6.301 4.301 Licensed(1).... 1.124 463 241 4.370 4.817 11.118 Unlicensed .... 206 Of this number, 1388 are published in Tokyo. 594 in Osaka and the remainder throughout the The yearly rate of increase from 1925 to 1932, if continued until 1934, would bring the total number of periodicals up to a figure between fifteen and sixteen thousand for the year under review.

The Asahi Year Book for 1934, from a study of stock held by the leading magazine distributing agencies of Japan, lists the number of leading magazines at 847. The following analysis of these will indicate roughly the subjects in which modern Japan is most interested: Magazines for children, 56; Magazines for Youth, 12: Magazines for Women and the Home, 22; Poetry, 10; Songs, 16: Haiku (17 svllable verse) 19: Art and Calligraphy, 16: Photography, 7: Music, 9: Popular Science and Radio, 12; Athletics and gymnastics, 17: Military matters, 4: Young People and Culture, S; Language 26: Mathematics and Examination cramming, 20; Education, 100: Law, 15: Reviews of Government and Society, 74: Business and Finance, 81: Technical subjects, 47; Agriculture, 28; Religion, 18; Arts and Sciences, 91; Special Tastes, 25; Travel and Mountain Climbing, 13: Miscellaneous, 8.

The above figures would make it appear that the dominant interest of the Japanese reading

On which a deposit is paid to the government, permitting the discussion of political issues.

public today lay in the realms of Education, Business and Finance, and Government and Society: and this deduction is confirmed by one's own observation. Of special interest in this connection are the two reviews, the "Central Review" (Chuo Koron) and "Reconstruction" (Kaizo) which are universally read by the educated classes. Of trends during the past year, the Asahi Year Book observes that magazines, like books, have swung away from the leftwing proletarian literature of the few years past. that the number of articles on the arts and sciences have declined, while the interest in current events and modern problems has enormously increased, especially with regard to military matters. In women's magazines the number of articles about sex have declined. At the present writing, the outstanding characteristic of the more conservative magazines has been an extraordinary increase in the number of articles on religious subjects, for an explanation of which further reference may be made to the Winter Number of the "Japan Christian Quarterly. (1)"

#### II

The Year Book of the National Christian Council lists 316 magazines issued under specifically Christian auspices. They are classified as follows: Daily, 1; Weeklies, 9; Monthlies, 269: Fortnightlies, 3; Bi-monthlies, 9; Quarterlies, 13; Others, 12; Total, 316. At first glance this number seems quite disproportionate to the size

<sup>(1)</sup> See especially pages 72-78.

of the Christian community in Japan, providing as it seems to do, one magazine for every thousand persons listed in the census as Christian. Further study of the facts, however, will reveal certain factors which somewhat modify the situation. Of the total of 316 magazines, 96 are published in Tokyo, 23 in Kyoto and 20 in Osaka, the remainder are issued in other prefectures of Japan as well as in Saghalien, Dairen, Shanghai, Tientsin, New York, and Sao Paulo, Brazil.

The oldest publications in the list are the Greek Catholic monthly "The Orthodox Bulletin" (Seikuo Jiho) which was established in 1878, the Congregational "Christian World" (Kirisuto Kuo Sekai) and the Roman Catholic "Voice" (Koe) which were both founded in 1892. The Presbyterian (NKK) "Gospel News" (Fukuin Shimpo) was established in 1895. One hundred and thirty-four, or roughly two-fifths of the periodicals were founded during the Showa Era, i.e., since 1925. An attempt was made to compare statistics of circulation among these Christian magazines, but without much success. As in the secular field, the circulation of a periodical is one of those things that is not inquired into too closely. The popular magazine "King"-one of the nine periodicals controlled by Seiji Noma-boasts that its circulation of 1.500,000 is the largest in Japan, and the claim is undisputed. Replying to our circular letter, the editor of a leading Christian magazine replied that, as a matter of principle, the circulation was never divulged; another replied rather curtly but quite truthfully,

"our circulation varies from week to week."

A closer study of the 316 Christian magazines reveals the fact that about 180 or approximately three-fifths of the total are issued by individual congregations. They are, as a rule, attractive six or eight page sheets, printed on good paper, containing a sermon by the pastor, short exhortations by the young people, poems, sometimes a children's story, and always news of the congregation. To these might be added a similar or larger number of mimeographed magazines of the same general type, with which every missionary is familiar. The large number of these congregational magazines is one of the characteristic phenomena of Japanese Christianity. The magazine is often given to the parents of Sunday School children; is distributed to scattered members of the congregation (for in this country. Christians love to keep their membership in their home church as their ancestors did in the family temple); the preparation of the magazine gives oportunities for self-expression, its distribution and support provide projects for the members, and taking it around to the families of the parish gives the minister a good excuse for making pastoral calls in a land where such visitations are not indulged in without adequate cause. small church known to the writer, with a morning attendance of less than fifty publishes four hundred copies of "The Path," its congregational paper, every month, and uses them with good results in the work of the church. The Christian enterprise in Japan has probably gained much by the publication of these "Little Lambs," "Lights of the World," "Sunrises," "Blue Skies,"

"Springs of Life," "Holy Wars," "Messengers," and "Mustard Seeds" of the local congregations.

#### III

Closely allied with, and sometimes indistinguishable from the above are magazines devoted largely to spreading the ideas of some individual Christian leader. The ministry attracts individualists, and quite often congregations follow the Oriental pattern of a Sage surrounded by his disciples, rather than the worshipcentered unit of early Christianity. Eliminating a few cranks, one may mention as outstanding, the following:

The monthly "Spiritual Spring" (Reisen) is the organ of Reverend T. Michihata, a university graduate who entered the ministry from Jodo Shinshu Buddhism and writes especially for those whose minds are set in the Buddhist mould. "Culture" (Shuyo) edited by T. Tanaka, a doctor of engineering, is the one magazine devoted to a study of the problems of science and religion and to the scientific apology for religion. Reverend Yuji Iwata's monthly "The Brotherly Love Movement" (Kuodai-ai Undo) propagates the editor's Tolstoyan ideas and still continues in circulation even in this day of nationalism and fascism. Dr. Kagawa's "Pillar of Cloud" (Kumo no Hashira) the three magazines published by Reverend Kiyoshi Yabe, Mr. Sato's "Study of Luther" (Ruteru no Kenkyu) and others belong in this classification of individual's magazines.

The magazine "Bible Study" (Seish) no

Kenkuu) which for many years had an extraordinarily wide circulation among the non-Church Christian followers of the late Reverend Kanzo Uchimura, is no more. The movement has not solidified into an Uchimura Church, as critics had prophesied, but is being carried on independently by his disciples, Tsukamoto, Azo, Tamagawa and others, "Bible Knowledge" (Seisho no Chishiki)" a monthly published by Mr. Tsukamoto, follows closely in the steps of its ancestor "Bible Study." It is scholarly, conservative and Biblical, proclaiming its principles in bold type on the cover in the words, "Extra Ecclesiam Salus." Mr. Tamagawa publishes the "Greek Bible Study" monthly (Girishia go Seisho Kenkuu) which has a wide circulation, especially among students and laymen. Large classes in the study of the Greek Testament are now flourishing among this body of non-church Christians, correspondence courses are carried on, and the call for the magazine is large. Another Greek monthly is edited by Mr. K. Kurozaki, and one called "Hebrew Study," but the exact extent of the influence of the latter cannot be determined.

One of the most significant movements of recent years in Japanese Christianity was the Neo-Calvinistic Barthian movement headed by the Reverend T. Takakura whose influence extended through his magazine "The Gospel for the Present Day" (Fukuin to Gendai) far beyond his own—Presbyterian—communion. Just previous to his untimely death in 1934, however, the movement divided into two wings, one following the lines laid down by their leader, the other de-

manding a widespread "purification" of the church. This latter group calls itself the "Catholic Church" and seeks to realize more universal principles and less denominationalism Protestantism and especially within the Church of Christ in Japan. Its magazine, "Faith and Life" (Shinko to Seikatsu) edited by Reverend J. Asano is conservative but stimulating.

A new monthly called "Country" made its appearance in January of this year. Its name and the full-blown chrysanthemums on the cover indicate that it is the organ of an incipient Christian nationalist movement. The foreword explains that the name Mikuni means both the Empire and the Kingdom of God. "In Japan," explains the editor "we feel the pulse of eternal life beating. We believe that the universal spirit of righteousness dwells within our Empire." The first number contains articles on the meaning of certain Japanese national festivals, on the siege of Port Arthur, on Christianity and patriotism, on the religious significance of Anderson's Fairy Tales, and on native Japanese breeds of dogs, most of them written by the editor, Reverend G. Imaizumi, a Presbyterian.

Coming to the study of magazines issued by movements within the church, one notices that every form of organized Christianity has its organ. The "Friend of Holiness" (Kiyomi no Tomo), the "Sunday School" (Nichiyo Gakko), "Religious Education" (Shukuo Kyoiku), "Social Christianity" Shakaiteki Kiristo-kuo), "Tem-

perance Japan" (Kinshu no Nippon) "The Y.W.-C.A." (Joshi Seinen-kai, speak for themselves. The "Pioneer" (Kaitakusha) is the well-edited magazine of the National Y.M.C.A., "Endeavor" (Kyoreikar) of the Christian Endeavor Movement, Kakusei is issued by the Purity and Antiprostitution association, "Railway and Christianity" (Tetsudo to Kirisutokyo) and others by the Railway Y.M.C.A. "The World of Work" (Rikko Sekai) is published in the interests of the colonization movement: "The Bird's Song" (Kotori no Uta) is a magazine published in Braille for blind readers, "Country Village Evangelism" (Noraku Dendo) is for the purpose its name implies; "The Voice of the Times" (Toki no Koe) is the organ of the Salvation Army. "Christian News" (Kiristo-Kuo no Tsushin), a six-page mimeographed daily with a printed cover, issued by the Japan Christian news agency. is distributed to 120 metropolitan dailies and Christian magazines, and is the only Christian paper published daily. This list might be extended at length, for there seems to be no end of small movements, each publishing its own magazine or sets of magazines, in many cases the receipt of the magazine being the sole visible and outward sign of the perquisites and privileges of membership in the organization.

In this connection, however, should be mentioned one of the most original and influential magazines published in Japan, "The Woman's Friend" (Fujin no Tomo) edited by that remarkable woman, Mrs. Motoko Hani. Because of its intimate conection with its editor and her famous

experimental school, the Jiyu Gakuen, this magazine should perhaps have been included under the head of "magazines of individuals," except for the fact that it is the official organ of the "Friend Association" (Tomo no Kai) of which Mrs. Hani is the leading spirit. This Friend Association is, in a word, devoted to the project of Christianizing the impact of modern culture upon the Japanese family. It teaches the intelligent use of the good things of civilization for the benefit of self and others; it sets up Christian standards of judgment concerning the doubtful aspects of so-called modernism, teaching especially that the mutuality of husband and wife stands at the center of the Christian home. The magazine averages nearly 300 pages, sells for fifty sen, and is published monthly. Its rotogravure sections show scenes of the world, of family life, of healthful outdoor activities, of methods of cooking, of foreign and Japanese garments and latest styles. Among its departments are: A Mother's Laboratory, Fancy Work, Music, Literature and Art, Travel, and a Symposium, the latter department in the month reviewed being devoted to a discussion of the use of force. Over six thousand homes are represented in the Tomo no Kai. The headquarters is the center of a large number of study and experiment groups. A companion magazine, "The Children's Friend" (Kodomo no Tomo published monthly, sells for twenty sen.

The magazine "Child Culture" (Kodomo no Kyoyo) published by the Child Culture Association, of which Reverend K. Takasaki is the prime mover, is likewise one of those movement magazines that should have a nationwise dissemina-

tion instead of the limited circle of the society's membership. Attractive, interesting, scientific, it ought to be in every Christian home where there are young children. "The Rainbow" (Niii and "Petals" (Hanabiri) published and edited by Mr. Nobechi, the story-teller and lover of children, are both outstanding in this same field. "The Voice of the Lakeside" (Kohan no Koe) is an attractive magazine for youth, issued by the Omi Brotherhod, which also should be more widely circulated. There are many other magazines representatives of various movements and tendencies in the church which might be mentioned, and these have not been selected because they are better than others in the field, but rather because certain special elements in their appeal were considered to be worthy of notice. Others doubtless equally as valuable exist.

Perhaps the "Christian Graphic" (Warera no Graph) should be included here. Published weekly by the publishing department of the Baptist Mission, its editors are chosen from the membership of the Fellowship of Reconciliation, the leading spirit being Dr. Spencer Kennard. It stresses the international aspects of Christianity and the solidarity of mankind, and by the skillful use of rotogravure reproductions brings together scenes of Christian activity throughout the world. Through its English supplement, its subscription list extends to America, China, the Philippines, and elsewhere.

17

Leaving this attractive field, we enter the area of church magazines as such. There are a num-

ber of Theological reviews: the Episcopal "Journal of Theological Studies" (Shingaku Kenkyu the quarterly, "Theology and the Church" Shingaku to Kuokwai) published by the Presbyterian Seminary, the "Study of Christianity" (Kirisuto-kuo no Kenkuu) issued by the Doshisha Seminary, an independent monthly. Shinko Kirisuto-kyo, and others. One notices in the Presbyterian and Congregational reviews a strong interest in Pauline and Reformation theology, in the former, articles on Augustine, Calvin, Paul's doctrine of righteousness, and the theology of P. T. Forsythe. The study of Forsythe has gone on unabated in the Church of Christ in Japan for at least five years. Congregational review, on the other hand, includes Luther and Sabatier, as well as Calvin, in its studies. The Shinko Kirisuto-kuo is the only one reviewed which showed any trace of influence of thought tendencies in the United States. Europe seems to be the nursing mother of Japanese theological thinking today, as it has been for the past decade at least.

In the weekly field, there are three outstanding Christian papers, "The Gospel News" Fukuin Shimpo) Presbyterian, circulation not divulged; the "Christian World" (Kirisuto-kyo Sekai). Congregational, circulation 2,200; and the "Japanese Christian Newspaper" (Nippon Kirisuto-kyo Shimbun) Methodist, circulation 10,000. The Baptist "Christian Bulletin" (Kirisuto-kyo-ho) although a fortnightly, might be included in this group. All are printed on newspaper stock, and in make-up, type of articles, and general unimpressive appearance, seem modelled

after the "British Weekly." The Fukuin Shimno. under the editorship of Dr. Masahisa Uemura, long stood out as the leader of church papers in Japan, being read by many Christians outside of the Church of Christ in Japan, as well as by non-Three years ago its publication was Christians. suspended for financial reasons, but it has recently been revived under the able editorship of Reverend Z. Hidaka, a leader in the Neo-Calvinist school of thought. The "Japan Christian Newspaper" is a four-page sheet of newspaper size, and was until January, 1935, called "The Japan Methodist Newspaper," having ambitions for wider service. The first issue, with pictures of the Reinanzaka Congregational Church and a Tokyo diocesan meeting, a devotional meditation by the pastor of Tokyo's leading Presbyterian church, and news from all the denominations, made a good start toward realizing the ambition of a genuine Christian newspaper. Such a paper is urgently needed in the church, but should be published under interdenominational auspices.

Of a more popular type are the magazines published by the Christian Literature Society—"The Little Sunbeam" (Shokoshi) "The Light of Love" (Ai no Hikari) and the "Kingdom of God Weekly." The latter, under the stimulus of the Kingdom of God campaign reached a circulation of 30,000 copies weekly. It is doubtful whether this figure should be taken, however, as indicating bona fide circulation, for missionaries and others subscribe for large numbers to use instead of tracts for distribution among students, at evangelistic meetings, and to groups of inquirers.

As this is being written, the question of the ability of the National Christian Council to continue its subsidy to this paper is being discussed. It is ardently to be hoped that its publication will not be suspended, for this is the greatest opportunity Christianity in Japan has of realizing Dr. Kagawa's ideal of publishing a weekly interdenominational newspaper for the whole family.

The monthly "Christian Home Journal" (Kirisut-kyo Katei Shimbun) published in Osaka by the Sunday School World Company, covers the same field, and has a deservedly large circulation of 9,000 especially in the Kwansai district. With a colored cover and wide variety of articles, it evidently followed with profit and success the example of the "Christian Herald."

#### VI

The above review of the Japanese Christian magazine world is neither exhaustive nor scienti-The magazines studied were selected for the purpose of demonstrating the variety and the diversity of appeal represented by the magazines of the restricted thought-world of Christian Others exist in each classification mentioned, and perhaps some important ones have There are other denominational been omitted. monthlies. There are several weeklies and denominational houses, as well as the Christian Literature Society putting out papers for young people intended to supplement the Sunday School lessons. There are too many small magazines published in the field of newspaner evangelism. Most of the magazines for adults are written in such a difficult style that they do not

reach the level of the common people, this criticism extending, according to Dr. Kagawa, to his own "Kingdom of God Newspaper." A large number of magazines do not seem to be certain whether they are published for the purpose of propaganda, news, or self-expression. There is in evidence an absorption with theological problems. Bible study, and kenkyu or investigation. There seem to be altogether too many Theological reviews, with small circulations among limited groups. The magazines issued by local congregations certainly could be consolidated and perhaps sectionalized to great advantage. There ought to be one strong family monthly representing no group or movement, but existing merely for the sake of the entire Christian constituency. There ought to be one inter-denominational weekly young people's paper, selling at one sen a copy. and adapted for use in Sunday Schools and as a children's tract. There ought to be less overlapping, less waste of energy, and more welldirected effort toward clearly-defined objectives.

Yet, when one has said all this-what is there to be done about it? As has been peen pointed out, the field of Japanese Christianity is especially good soil for the growth of periodicals. The expanding church in Japan plants magazines, as the expanding church in the United States planted colleges. And magazines, like colleges, are crowded out, not thinned out, the stronger and more vigorous sapping the strength of those less able to survive. And even then, so long as printing is cheap and the urge toward self-expression continues undiminished, some one will always be

setting out new plants.

To tell the truth, the writer has long sinced ceased to view with alarm and rise in protest about the overlapping and wasted effort in Japanese Christianity. In the magazine field particularly it is an evidence of life and creative activity, as any one will discover who, like the writer, cares to invest five yen in purchasing copies of representative Christian magazines. The Magazine World of Christian Japan, although over-crowded and often poorly balanced, is evidence of a vigorous activity of thought and life, a ferment, which, let us hope, will in the end leaven the whole lump.

#### Chapter XVIII

#### SOME COMMENTS ON CHRISTIAN LITERATURE

Arthur Jorgensen

A glance at the annual statistical records of Christian literature production in Japan gives the impression that a fairly considerable volume of books and periodicals is brought forth each year. Numerous writers and too numerous publishers appear eager to give Christianity a hearing before the bar of public opinion in this country. Viewed in isolation this stream of Christian literature is not without impressive features: periodicals book titles as well as run hundreds, and while most of them are obviously of little importance, the percentage worthy of note, particularly of books, is sufficient to be encouraging. It is only as the stream of Christian literature joins the great river of general publishing enterprises that its relative insignificance comes home to the student of thought and opinion in present-day Japan. If one may be permitted to pursue the implications of the figure, the conclusion can perhaps be drawn that even this comparatively inconspicuous stream, if it carries the essential truths of the Christian conception of life, will to some degree color the waters of the sea of Japanese society into which all the currents ultimately flow. Herein lies the hope that inspires the production of Christian literature.

This purpose to relate the living essentials of the Christian faith to the life of modern Japan

and to hasten the integration of one with the other, is beyond question the greatest challenge confronting those whose duty it is to interpret Christianity to the Japanese people. It is safe to say that no other task is of comparable moment, or has such vital bearing upon what Christianity will be in this country fifty or one hundred years The present situation lays heavy responsibility upon those concerned with the planning and production of Christian literature. hensive and carefully worked out plans of literature production, increasing emphasis upon qualitative considerations in the literature that proposes to interpret the message of Christianity, a much wider range of experimentation in efforts to improve and expand the volume of Christian literature, more effective plans for the discovery and training of talented writers, and greater encouragement to authors of acceptable manuscripts on Christianity and closely allied questions -these are some of the means by which we shall be able to cope more successfully with the opportunity that confronts us.

The latest issue of the Kiristokyo Nenkan (The Christian Year Book) lists the names of no less than 316 Christian periodicals. This is an appalling total. Of these, 269 are monthlies, nine are weeklies, nine are bi-monthlies, and thirteen are quarterlies. Only ten of the 316 were founded before the 30th year of the Meiji Era. During the latter part of this same era 35 of the existing periodicals were founded, during the Taisho Era 126, and during the present era 131. Since new ones are being launched con-

stantly, without a corresponding increase in the total, it is obvious that most of these so-called periodicals are short-lived. Many of them are little more than enlarged bulletins representing a local church or an individual minister. It would perhaps be safe to say that at least eighty per cent of them are brought forth amidst limitations from which they lack the inspiration to extricate The whole situation suggests the themselves. need of intelligent concentration with a view to insuring the effectiveness of a few periodicals that give some promise of genuine usefulness. It is reasonable to suppose that the solution of this problem lies in either the emergence of one or two of the present periodicals into a position of indisputable leadership, or the creation through co-operative effort of an acknowledged journal of Christianity. By 'acknowledged' I do not necessarily have in mind a journal that is officially recognized by the whole Christian Church-that implies a utopian condition in which all journals would perhaps be superfluous-but rather one that commands a following because of its inherent worth, its literary qualities, and its ability to relate the message of Christianity to the engrossing problems of individual and social life. Either of these eventualities should bring to a close the present deplorable and ineffective diffusion of literary energies and give to Christianity a voice of far-reaching influence.

Opinions naturally differ as to which of the present periodicals are the most influential. Those with largest circulations are the *Kamino Kuni Shimbun* (The Kingdom of God Weekly)

published by the Christian Literature Society, and the Toki no koe (Voice of the Time), a bi-weekly published by the Salvation Army. Neither of these magazines is designed to interest the educated classes of Japanese society. Within the sphere which it has more or less consciously marked out for itself, the Kingdom of God Weekly has rendered a very creditable account of itself. The most influential denominational weeklies are probably the Fukuin Shimpo (Presbyterian), the Kirisutokyo Sekai (Congregational) and the Nihon Kirisutokuo Shimbun (Methodist). Three non-denominational or independent monthly journals which are said by some Japanese leaders to exercise a fairly significant influence are the Kirisutokuo Katei Shimbun, the Shinko Kirisutokyo and the .Kaitakusha. There are also several theological journals which, though limited in circulation, are not to be ignored since they naturally affect the thought life of the ministers of the Church. These journals are published by the faculties of the leading theological colleges.

Passing now to the statistical record of books, one finds much evidence of literary activity in the Japanese Christian church today. Take for example the two years 1933 and 1934. During that period more than 350 titles, appeared. These figures are taken from the compilations made by the editors of the Kiristokyo Nenkan, and there is reason to believe that even this high total is not complete. While many of these titles unquestionably represent little more than booklets or pamphlets, the fact remains that the record as a whole is a fairly formidable one. The

publishing enterprises back of this literary achievement are almost legion. On this subject of publishers the figures for 1934 are as follows: 30 societies or organizations claim that the publishing of Christian books is their major function, 22 list it as a side line, while 34 indulge in the publication of Christian books more or less spasmodically. The number of books published by the leading Christian publishers during the two year period 1933 and 1934 is as follows:

Shinseido	25
Ichiryusha	23
	_
Iwanami Shoten	16
Nagasaki Shoten	13
Kyobunkwan	13
Kyobunkwan	-
Kirisutokyo Shiso Sosho Kankokai	10
Keiseisha	10
Nichidoku Shoin	9
Holiness Church	8
Nichiyo Sekaisha	0
Kirisutokyo Shuppansha	5
Bunshodo	5

These figures do not include books or pamph-

lets selling for thirty sen or less.

As one glances over the list one sees that from time to time individuals, local churches, national church organizations, and a variety of groups and societies not easily defined, turn publishers in order to present to the public the manuscripts of members or friends which might otherwise fail to appear in print. Indeed it is quite certain that many of these manuscripts would never pass the critical scrutiny of a regular publisher who must ever keep in mind standards of quality as well as

the practical question of possible demand.

The complaint which is so common abroad, particularly in the United States, to the effect that books are exorbitantly high can hardly be justified in this country. On the contrary, books are placed on the market at prices unbelievably low. A summary of the prices of Christian books published during the past two years is as follows:

Number volumes selling for	
Number	112
less than 50 sen	100
From 50 sen to \forall 1.00 (inclusive)	109
From ¥1.00 to ¥2.50	104
From \$1.00 to \$2.50	10
Selling for more than \\$2.50	13
No price given	39
No price given	00

The question of possible demand to which reference was made above, is one that finds no easy answer. The constituency for what may be described as general books on Christianity is still comparatively limited. Few publishers will risk a first edition of more than 1000 copies unless the manuscript is one of extraordinary merit. The limited resources in the hands of most Christian publishers preclude the possibility of much publicity in the daily newspapers, and consequently deprives them of one of the most effective means of expanding their reading constituency. But to the publisher with limited means the cost of newspaper advertising is so high as to be almost prohibitive. This fact will not seem strange to those who realize that in Japan the publishing business bears about the same relation to newspaper advertising as does the automobile industry in the United States. This is big business, while the production of Christian literature is still a comparatively small enterprise.

The years 1933 and 1934 witnessed little if any abatement in the influence of the Barthian movement in the theological thinking of Japan. there was a lessening of interest as the year 1935 came on, as some profess to believe, it was too slight to be obvious. The most widely read books on theology are still those dealing with the leading representatives and the different phases of what is termed the crisis theology. Comparatively recent lists of publications indicate that about eight or ten volumes have appeared within The leading interpreters of the past two years. the Barthian movement in this country are probably Professors Kuwata and Kumano whose works are published by the Kirisutokuo Shiso Sosho Kankokai and the Shinseido respectively. These and other writers on the crisis theology do not accept the positions of Barth or Brunner without certain modifications, but on the whole they are nevertheless quite sympathetic. most incisive criticism of this new theological tendency is offered by Prof. Otsuka in his great work published in February of 1935 by the Kirisutokyo Shiso Sosho Kankokai entitled, "An Introduction to Christian Ethics."

The appearance of the collected works of two of the most significant personalities in the history of Japanese Christianity is an event of more than ordinary interest. The works of the late Uchimura Kanzo are published by *Iwanami* and run to 15 volumes, while those of the late Uemura Masahisa, published by *Fujin no Tomo-sha*, have already run to 8 volumes, with more probably

to come. Due to the extraordinary devotion of friends and disciples of these two distinguished leaders, the success of these somewhat imposing literary undertakings are said to be assured. A long-awaited life of the late Bishop Honda by Prof. Okada, and a biography of Xavier by Prof. Hiyane of Aoyama Gakuin, both published by the Nichiloku Shoin, are noteworthy contributions to Christian biography in this country.

Although it would doubtless be viewed as a labor of love by some students of the modern scene, the translation and publication of Calvin's "Institutes" will at least be viewed by all as a brave adventure on the part of translator as well as publisher. Events seem to have justified the faith of both, for rumor has it that Prof. Nakayama of Meiji Gakuin, the translator, and Mr. Kawamoto of the Shinseido, the publisher, are more than pleased with the reception given their literary product by the public. Another book of somewhat similar import is a large volume by Prof. Sato of the Lutheran Theological School entitled "The Fundamental Ideas of Luther," published by the Luther Institute. On the basis of this scholarly work, the degree of Bungaku Hakushi (Ph.D.) was conferred upon Prof. Sato by the Tokyo Imperial University. In the realm of reference literature, the appearance of a revised edition of a one volume "Dictionary of Christianity," published by the Keiseisha, and a new "Dictionary of the Bible" in one volume, published by the Nichiyo Sekaisha, may well be noted as of more than ordinary importance.

# PART III REPORTS



#### PART III REPORTS

No. 1

### THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

Akira Ebisawa

#### I. The Present Situation

At the Annual Meeting in 1933 the basis of representation was amended. The Council is now made up of 83 delegates from 40 cooperating organizations. They are distributed as follows:

13 denominations cooperating, represented by 47 delegates.

17 missiions cooperating, represented by 22 delegates.

10 general Christian organizations cooperating, represented by 14 delegates.

Total cooperating units 40; total delegates, 83.

#### II. The Council's Opportunities

The Council is the only agency acting for the whole Christian Movement in Japan. Thirteen different indigenous communions, seventeen foreign missions, and ten general Christian organizations are cooperating in the work of the Council. It serves as a promoter, a clearing house, a source of inspiration, and furnishes leadership for the various kinds of Christian activities throughout the whole Empire.

The Council is the only organization to deal with the questions of comity and closer coopera-

tion between the various churches and missions. At the present time these questions are increasingly becoming pressing issues. The need of interdenominational leadership of a strong type is being keenly felt by both churches and individuals. This need is generally recognized now because the Council has, in the past, taken the responsibility of speaking as the united voice of the Christian forces, whenever the occasion has required it, regarding inter-denominational and inter-national affairs, as well as giving counsel regarding social, educational, and evangelistic problems.

Although interest in the Council and dependence on its leadership is constantly increasing, the actual situation here makes it very difficult for the constituent bodies to increase their financial support. Individual Christians, being called upon to make good the deficiencies caused by the cutting off of the annual subsidies from the various missions, are pre-occupied with the financial burdens of their own churches and organizations.

The entire Christian Movement in this land will be handicapped if the Council is placed on too meagre a financial basis now, when it is facing unlimited opportunities. Increasingly it is gaining the confidence of its constituency, as well as the confidence of government circles, and of

society at large.

It is surely a cause for profound regret that the Council is compelled to unduly limit its activities because of the lack of funds at a time when its leadership and guidance is in constant and growing demand. This is especially true now when there are so many problems connected with the missionary enterprise.

The Churches of North America and individual Christians abroad are here offered a great opportunity to render a most effective service toward the up-building of the Kingdom in this most needed field through rendering financial assistance to the National Christian Council of Japan. This will prove a most worthwhile investment for the cause of the Kingdom.

#### III. The Council's Financial Condition

For a few years after its organization, the Council was provided with an annual budget of twenty thousand yen. This enabled it to maintain a sufficient staff and to carry on various lines of research work, in addition to its regular activities.

Later because of the decrease of the subsidy from abroad, the Council was compelled to reduce its staff and abandon certain forms of research work. At the present time it has only two paid secretaries and a number of office clerks.

This decrease in budget and staff naturally forces the Council to limit its activities so as to bring them within the working range of both the budget and the staff. This is inevitable, regardless of the fact that we endeavor to make the most of our resources.

Faced with a decreasing budget and a diminishing staff, the Council's Executive in 1932 appointed a special committee to study the problem of finances. This committee presented its report to the Annual Meeting of that year. Unfortunately it failed to discover ways of increasing the Council's income. The simple

reason for this being that the Council's constituency-churches, missions, and general Christian organizations-were all facing decreasing budgets in their own work. Under such circumstances the committee did not feel that it could recommend an increase in the fees of the co-

operating units.

Until the present time the Council has been receiving some funds from abroad. These have now been entirely cut off and from the beginning of 1935 there are no prospects of any subsidy from sources outside of Japan. This puts the Council in a most difficult situation. Not only so but this will mean a loss to the whole Christian Movement in the Empire.

#### The Annual Meeting

(Prepared by William Axling)

The delegates to the 1934 Annual Meeting of the Council faced a situation both sobering and challenging. Since 1931 the indigenous faiths have harnessed their institutions and activity to the ever rising tide of nationalism and have ridden into unprecedented favor with all classes of the population. So marked has been the popular acclaim accorded them that they themselves and the secular press have pronounced the phenomenon a nation-wide religious renaissance.

On stated occasions the temples and shrines are crowded with worshippers. Religious festivals were never so colorful and have taken on the magnitude of community affairs. The radio and the press have readily lent themselves as avenues of propaganda. The printing presses have

worked day and night turning out books setting forth the teachings of these faiths and their bearing on the nation's present national and international problems.

Christianity has not shared in this seeming turning of the thoughts of the people toward religion and its institutions. Not only so but because of its international character and emphasis it has, at least temporarily, lost in popularity. The popular mind moved by strong national emotions and driven toward national goals has been led to plant a large question mark over the Christian church and its international idealism.

The Japanese Christian is no less a patriot than his Buddhist and Shinto neighbor, but he expresses his patriotism in terms that are new to the popular mind and for the time being new things are not in vogue. Tradition and things that bear the mark of age have the right of way.

The seriousness of this situation weighed heavily on the hearts of the delegates as they gathered and bound them in mystic fellowship to each other and to God. With each session the sense of unity deepened as did also the conviction that the Christian church is challenged today as never before to take Christ seriously and live more dangerously.

#### The Church Federation

The delegates from the churches as such gathered in a pre-Annual Meeting conference to consider the proposal of organizing a church federation to handle matters which are related directly to the unfolding life of the indigenous Japanese church.

The plan discussed in last year's Annual Meeting of organizing a church federation which would function within the framework of the Council was again put forward. The committee appointed to draw up such a plan had worked out a constitution which built a church federation into the organized life of the Council and gave it such specific functions as that of promoting church union and carrying on united evangelism on a nation-wide scale.

The Nippon Kirisuto Kyokwai (Presbyterian) presented another plan which would replace the present National Christian Council with a Japan-This Council would be ese Church Council. church-centric. Other Christian organizations and missions would be related to it in an associate capacity. Only the delegates from the churches would be full members and have the right to vote. Delegates from other organizations would. however, have full privileges of the floor.

The representatives of the Kumiai (Congregational) communion recommended that changes be made in the Council's constitution and organization so as to strengthen its weak points and enable it to extent its activities to such fields as

now lie outside of its jurisdiction.

The Methodist representatives declared that the fact that the Council at present represents the entire Christian movement and gives Christianity a united front was a strong and attractive feature and they did not favor any change which would in any way weaken the Council.

After representatives of other communions had spoken it was voted to recommend to the Annual Meeting that a committee of fifteen be appointed too take the plans that had been presented and the suggestions which had been made, study the situation in the light of these plans and the day's discussion, and report to the meeting of the Council in 1935. This action was later approved by the Annual Meeting and the following committee appointed:

Mrs. O. Kubushiro, Rev. Y. Koizumi, Rev. C. Sasaki, Dr. Y. Abe, Rev. T. Miyoshi, Rev. M. Tomita, Rev. S. Noguchi, Dr. Y. Chiba, Rev. C. Yasuda, Rev. M. Imaizumi, Dr. S. Yoshioka, Rev. I. Miura, Rev. Y. Hirai, Mr. H. Nagao and

President D. Tagawa.

#### Culled from the Addresses

Mr. G. Yamamasu, a Christian and an official of the Department of Education, who represented the Minister of Education declared that, "although the age of persecutions has passed for Christian evangelists the day of difficulties has not passed." Economical problems within the nation and international problems without lie heavily on the minds and hearts of the people. The economic depression and the chaotic conditions on every hand are creating untold hardships.

"More serious, however, than this is the psychology of our people. The spirit of initiative and self-endeavor is at a low ebb. Our nationals are problem-weary. They are suffering from a sort of mental and nervous fag."

"Nothing can change this fatal psychology except religion. We must look to your religious work to instil a more wholesome and heatening spirit into our people. Unfortunately, although Japan is a land abounding in religions, the vital influence of these religions on the national life is less than is the case in some lands of the West.

"The Government is helpless when it comes to changing the spirit and psychology of the people. You religionists should not wait and take the lead from the Government, but lead out on your own initiative and in accordance with your own

faith and convictions."

Mr. S. Kikuzawa, Head of the Bureau of Religion in the Department of Education, called attention to the fact that, "much is being said at present about revival of religion in Japan. The papers are full of it. Religious books are in

great demand.

"We are passing through a time of suffering and hardship, and at such a time the human heart turns to religion for comfort and guidance. There can be no doubt that the nation is once more turning its heart toward religion. Japan's past history shows that its great religious leaders have come to birth in times of great stress. This day presents to religious leaders unprecedented opportunities. It is important however for Christianity to give serious consideration to the nation's traditional culture and spiritual heritage and bring itself into full harmony with the genius of the Japanese people."

Dr. K. Kozaki told of the remarkable evangelistic work being done in the South Sea Islands. Dr. C. K. Chapman pointed out lessons to be learned from evangelistic policies and methods which have brought conspicuous results during

the past fifty years in Chosen.

Dr. D. Ebina, the eighty-years old Christian veteran declared that, "the only way to build a new Japan was to cleanse and life to higher heights and renew the "Japan-spirit." We cannot build a new Japan by going backward. We

must keep on the march.

"The spirit of Christ, which takes God into its vision and God's way into its heart, is the only spirit powerful enough to build a new Japan and make her a mighty nation. The Christian movement is a minority movement in Japan, but it is not the majority that wins. Men with convictions who are faithful to those convctions have always been conquerors."

Mr. G. S. Phelps, representing the Federation of Christian Missions, in brief but heartfelt words brought the greetings of that organization, stressing the privilege and joy of Christian

fellowship.

#### Recognition Service

Three veterans who have served the Japanese Christian Church for half a century were recognized in a special service. They were Rev. H. Yamamoto, Rev. T. Hori, and Dr. K. Tsunajima. Mr. Yamamoto responded for the group and called attention to the flaming spirit of evangelism which characterized the early Christian community in Japan.

#### The Sectional Studies

The evening session was devoted to the study of three questions which are today much in the mind of Japanese Christian leaders. The delegates divided into three sections and did groupthinking on the following questions:

1. "Policies Regarding Cooperation with Mission Boards in Western Lands."

"The Attitude of Christianity Toward the Present Turn Toward a Religious Awakening."

3. "The Present Movement Toward Church

Union and Its Promotion."

The findings of these groups were presented to the Annual Meeting the following morning and after discussion were referred to the incoming Executive Committee for final wording. The discussion in the groups and the findings in their final form will be reported in the December issue of the Bulletin.

#### **Outstanding Actions**

It was voted to hold an All-Japan Christian Conference next year and among other matters to make the question of church-union the major

subject for consideration and action.

The new Executive Committee was again instructed to take definite steps to foster better Japanese-American relations through the creation of a finer understanding between the Christians of the two nations and deepening their sense of Christian solidarity.

In view of the fact that the Kingdom of God Movement is coming to a close at the end of the present year the Executive Committee was asked to take steps in cooperation with the Christian Literature Society to secure the continued publication of the "Kingdom of God Weekly."

In order to enable the Christian Church to do its share in helping to relieve the suffering in the famine districts of Northern Japan, it was voted to lunch a Movement asking the Social Welfare Commission of the Council to take the necessary steps.

#### The New Executive

The following were elected members of the incoming Executive Committee:

Rev. T. Miyoshi, Dr. Y. Abe, Rev. Y. Koizumi, Rev. M. Tomita, Rev. E. M. Clark, Rev. M. Nakamura, Rev. J. C. Mann, Dr. S. Yoshioka, Rev. I. Miura, Dr. F. W. Heckelman, Rev. C. Sasaki, Mr. H. Nagao, Mr. E. Yoshida, Rev. S. Noguchi, Dr. Y. Chiba, Pres. D. Tagawa, Rev. R. H. Fisher, Rev. K. Matsuno, Mrs. O. Kubushiro, Rev. J. E. Knipp and Rev. T. Ukai.

To these the committee coopted Mr. G. S. Phelps, Dr. H. Kozaki, Bishop M. Akazawa, and and Bishop Y. Matsui.

The Executive Committee organized by electing Rev. M. Tomita, Chairman; Dr. F. W. Heckelman, Vice-Chairman; Rev. A. Ebisawa, General-Secretary; William Axling, Honorary Secretary; and Messrs J. Segawa and E. Yoshida as Treasurers.

Bishop M. Akazawa was chosen as Chairman of the Commission on General Affairs; Rev. S. Noguchi, Chairman of the Commission on Evangelism; Mrs. O. Kubushiro, Chairman of the Commission on Social Welfare; President D. Tagawa, Chairman of the Educational Commission; Rev. M. Nakamura, Chairman of the Commission an Rural Evangelism; and Dr. Y. Chiba, Chairman of Commission on Christian Literature.



## MINUTES OF THE THIRTY-THIRD ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN,

#### 1934.

#### T. T. Brumbaugh, Secretary

The thirty-third annual meeting of the Federation of Christian Missions in Japan convened at Karuizawa Auditorium on Friday morning, July 27th, 1934 at 9:00 o'clock and adjourned at noon on Monday, July 30th. Sixty-eight delegates representing 29 mission bodies responded to the roll call, 70 delegates' fees having been paid. The central theme of the conference was Our Christian Responsibility to Youth.

#### Friday, July 27

Chairman C. B. Olds in opening the first sessions, read from Isaiah, Chapter I, and led in prayer. Following the roll call fraternal delegates and guests of the conference were introduced and given privilege of the floor without vote, including the following: Dr. Lewis Hodous of Hartford, Connecticut; Dr. Y. Y. Tsu of the China National Christian Council, Dr. E. A. Armstrong of the Canadian Board of Foreign Missions, Reverend M. B. Stokes of the Federal Council of Protestant Evangelical Missions in Korea, Reverend Akira Ebisawa and Dr. William Axling of the Japan National Christian Council, and Reverend Kiyoshi Yabe of the United Brethren Church. Dr. Bradshow of Bangor, Maine

and Dr. Kagawa were later recognized.

The Secretary's report for the executive committee called attention to ad interim business as follows: (1) the collection of funds for relief of fire victims in Hakodate and cooperation with National Christian Council in use of the same: (2) the appointment of a sub-committee composed of L. J. Shafer, R. H. Fisher and the Secretary T. T. Brumbaugh to make a study of the relationship of the Federation to the Christian Literature Society and to prepare recommendations, as per instructions from the Federation at the 1933 annual meeting; (3) the consideration of this sub-committee's report and recommendations to be presented to the Federation; (4) the decision to approve a recommendation that the Federation ask the incoming executive committee to make a study of the future of the Federation with especial reference to the transfer of its remaining administrative activities to the National Christian Council; and (5) the making of the program for the 1934 annual meeting together with budget for same.

Committees recommended by the executive committee to serve during the 1933 annual meeting were approved by the Federation as follows:

Business committee: B. F. Shively, Miss Olive

Hodges, E. B. Dozier:

Recording secretaries: H. V. Nicholson and Miss S. M. Riker:

Music committee: E. S. Cobb, M. A. Tremain: Reception: F. W. Heckelman, H. M. Cary, Miss Mary Tracy, Miss Emma Kaufman, Harvey Thede:

Publicity: L. C. M. Smythe, Miss M. E. Arm-

strong:

Welcoming Fraternal delegates and Guests:

G. S. Phelps:

Nominations: T. A. Young, A. C. Hutchinson, Miss Mary Gerhard, C. K. Lippard, S. M. Hilburn, Mrs. C. M. Warren, G. E. Bott. H. B. Benninghoff, Miss Alice Monk, B. C. Moore.

The secretary's report was accepted, and the recommendations contained therein were in sub-

sequent actions approved.

The report of the Treasurer, Mr. R. H. Fisher, was received and approved. Attention was called to the difficulty of making a budget on the basis of 70 delegates paying a fee of \\$2.50 and the cooperation of all missions was solicited in paying delegate fees promptly and so far as possible in sending delegates who are making summer residence in or near Karuizawa.

#### Our Christian Responsibility to Youth

The Friday discussion theme "Christianity and Early Adolescence," was then made the order of the day, and papers were read by Miss Elizabeth Gillilan of Shimonoseki on "The Church's Opportunity" in relation to early youth (see Japan Christian Quarterly, Autumn number 1934, IX.4) and by W. T. Thomas of Kyoto on "Newer Techniques in 'Teen-age Leadership' (see Japan Christian Quarterly, Winter number 1935, X.4).

In the afternoon session at which the discussion of the morning was continued, Reverend Kiyoshi Yabe of Zeze, Shiga-ken, gave an excellent survey of his "Church's Program for Children and Youth" (see Japan Christian Quarterly, Autumn

number 1934, IX.4), and Clarence Gillette of Sendai give of his experience with "Experiments in Group Activities" (see Japan Christian Quarterly, same), as Christian character-building factors. Mr. Russell Durgin of Tokyo served as chairman of both morning and afternoon discussions and there was a fine exchange of experiences and judgment in methods of work with this younger adolescent group in the church.

#### "Light Out of Darkness"

At the devotional hour on Friday morning, Dr. Lewis Hodous, Professor of Missions and of the Philosophy of Religion in Hartford Seminary Foundation, took his text from II Corinthians 4 and Psalm 42, and spoke on the need for that Light out of the Darkness of the present day which can come only from awareness of God. Awareness of God in the human soul, Dr. Hodous urged, constitutes a new dimension in personality, a new center of living, and gives to all human life the same dignity and meaning which it wakens in ourselves, hence vitalizes all it touches. It is the dynamics of the Kingdom which Jesus establishes in the hearts of men of goodwill.

#### Annual Reception

The annual reception to delegates, fraternal delegates and guests was held at the Karuizawa Hotel from 4:00 p.m. Friday, and amid words of greeting from far and near, an official message was given by Dr. E. A. Armstrong, Secretary of the Board of Foreign Missions of the United Church of Canada and also a member of the North American Association of "Foreign Board"

Secretaries.

## Dr. Hodous' Evening Lecture

Speaking on the subject, "The Problem of Missions and its Solution," Dr. Lewis Hodous in his Friday evening lecture testified to the changes he noted in Japan since his last visit, pointed a forceful illustration of the cultural exchange that is going on throughout the world today, especially in the realm of religion, and drew the conclusion that the solution of the problem of missions involves sympathetic contact, cooperation and mutual sharing between Christianity and the world's other religions, supported by a vital vision of God on the part of all Christians everywhere and determination to organize all life about that Vision.

## Fraternal Delegates

A change in the usual procedure at Federation meeting was made in giving fraternal delegates a designated time for speaking during the regular daily program. On the first day, Friday, Reverend Akira Ebisawa and Dr. William Axling spoke representing the National Christian Council of Japan. Mr. Ebisawa dwelt on the problems of thought, missionary policy, leadership training and international relations with which the Council is concerned, and the responsibility of Christians, both nationals and missionaries, therein. Dr. Axling referred to triumphs of the Kingdom of God Movement soon to be officially discontinued but destined to be perpetuated in some other form. He mentioned the 7.500,000 copies of the Kingdom of God News which had

been printed and distributed during the movement's history and urged its continuation in some He cited the pioneer trails which the movement had blazed but along which pioneering and progress were still needed, especially in the rural regions. He spoke of industrial Japan, a field of 10,000,000 souls, white unto the harvest yet on whom the Christian forces have scarcely made a beginning of work. He referred to the speakers which had been sent to 100 educational institutions all over Japan and the results to be expected from such important service. Finally he spoke of the demonstration the movement had given that Christian forces can be mobilized and moved out together against the needed objectives, and he stressed the need of a continuation of the united front which had been thus achieved.

At the Saturday afternoon session the Reverend M. B. Stokes presented greetings from the Federal Council of Protestant Evangelical Missions in Korea and spoke on the fiftieth anniversary of Protestant work recently observed there, the remarkable achievements of that period, and the prospects for the future. In the past, said Mr. Stokes. Christianity found in Korea a deep religious spirit and a feeling of unworthiness or sin. Today, however, the religious spirit is not so prevalent; instead, atheism is strong and indifference to all faith general. Yet Korea is very needy, and the Church just as confident as

ever of the adequacy of its Gospel.

On Monday, Dr. Y. Y. Tsu brought greetings from the National Christian Council of China and presented the problems of Christianity in China, which, he said, were threefold: (1) Is Christianity able to meet China's present problems? (2) Can we promote closer cooperation among 800.-000 Chinese Christians of 166 different mission brands? and (3) How can we save China in economics and in social life? This was first time our Federation has had the honor of having a fraternal delegate from China, and great benefit was derived not only from Dr. Tsu's several addresses but from the fine personal influence of such Christians as Dr. and Mrs. Tsu in our midst.

## Saturday, July 28

The theme for Saturday morning was "The Age of Older Adolescence," and following brief devotions, the Chairman introduced the discussion leader, Miss Anna L. White of Nagasaki who, in turn, introduced those who read papers, as follows:

## "Christianity's contribution to Youth"

- (1) "Through Experiments in Friendship," by J. Kenneth Morris of Kyoto, a survey of methods of work with students in Tokyo and Kyoto (see Japan Christian Quarterly, Winter number 1935, X 1).
- (2) "Through Guidance in Vocation," by Mr. T. Tomoi, manager of the Daimaru store in Kyoto, Mr. Tomoi's very helpful paper on his experience as a Christian business man in dealing with employees being read in his absence by B. F. Shively.
- (3) "Through Brotherhood in Business," by Wm. Merrell Vories, this being an exceptionally thought-provoking presentation of the experiences of the Omi Brotherhood (erstwhile

Omi Mission) in the business realm.

(4) "Through Guidance in the use of Leisure" by Miss Emma Kaufman of the Tokyo Y.W.C.A. (see Japan Christian Quarterly, Autumn

number 1934, IX. 4).

The varied approaches to the problem of older adolescence in the papers and in the discussion made this one of the most helpful sessions of the conference.

#### "The New Motivation"

The devotions for Saturday were led by Dr. Y. Y. Tsu of China, prayer being offered by Dr. Toyohiko Kagawa. Dr. Tsu took his text from Luke 4 where Jesus preaches in the synagogue, his first and last sermon in Nazareth. He was preaching from Isaiah the Prophet, the Book of Peace. Jesus' message was neither personal gospel as such, nor yet the social gospel-it was the whole gospel: personal first-God in personal life, a sense of mission—but immediately flowing down into social responsibilities: "the gospel to the poor; healing to the broken-hearted; deliverance to the captives; sight to the blind; liberty to them that are bruised." Our Lord came to the bruised, maimed, suffering of the world, and Christianity-if it is effective-produces those like Him: St. Francis. Kagawa, Schweitzer. The church, said Dr. Tsu, is only strong in the world when it keeps to the spirit of the Nazareth sermon.

#### Business

Saturday afternoon was devoted almost exclusively to Federation business. Reports were

heard and accepted as usual from the following: Editors of the Year Book (Mrs. J. S. Kennard reporting in the absence of Roy Smith) and the Quarterly (Miss Isabelle MacCausland): Federation's committee on union work with Koreans (Reverend J. B. Cobb); Board of Trustees of the School of Japanese Language and Culture (Gilbert Bowles): commission on social and economic problems, which had just conducted a very successful pre-Federation conference (H. D. Hanaford): the Federation's representative on the National Sunday School Association Board (J. H. Covell): Board of Trustees of the American School (H. M. Carv); Advisory committee of Canadian Academy (Principal Tench reporting in place of Mrs. S. O. Thorlaksson); Federation delegate to the National Christian Council (C. B. Olds); the delegate to the Federal Council of Korean Missions (Gurney Binford); and from the Trustees of the Federation on the Board of Directors of the Christian Literature Society (Dr. Berry reading report from Mr. D. Tagawa, and introducing Mr. Matsuno as personal representative of Mr. H. Nagao).

The Christian Literature Society's representatives having reported the organization in good financial condition, with assets of \( \frac{4}{2}5.000 \) (Building \( \frac{4}{2}5.000 \), Lease \( \frac{1}{2}100.000 \), Stock \( \frac{1}{2}100.000 \), or more than sufficient to cover indebtedness, Mr. G. S. Phelps reported for the executive committee and the sub-committee which had been authorized to make a study of the historic and legal relations between the Federation and the C.L.S. This sub-committee, L. J. Shafer being the chairman, after a year's study, had made the

following recommendations:-(1) that a legal opinion be secured to ascertain whether, under the existing situation or after the organization of a Zaidan (legal person) or a limited stock company, the Federation may have legal or financial obligations with respect to the acts of the C.L.S.: (2) that it be understood that the Federation may ask its representatives on the Board of Directors of the C.L.S. for any information desired: (3) that any action taken by the Federation with respect to the management of the C.L.S. be regarded as a statement of opinion to that body: and (4) that reports from the Society itself be received for information only through the representatives whom they may designate.

By executive committee action, Mr. Phelps reported, the securing of a legal opinion had been authorized and this revealed that for directors and shareholders in such a limited stock company as that which has been organized within the C.L.S. there could be no legal financial responsibility beyond that of the values of the shares (now well covered by property values), and that only such moral ressponsibility for indebtedness be laid upon the constituent bodies (missions or churches electing directors) as these

bodies might care to assume.

This having been made clear, the report of the committee, with the recommendations as approved by the executive committee, was accepted in full

The Federation then turned its attention to consideration of its future status and relationships, and after full discussion the executive committee's recommendation was adopted," that the incoming executive be instructed to make a study of the future of the Federation with especial reference to the transfer of its remaining administrative activities to the National Christian Council." (Secretary's note: At the joint meeting of the outgoing and incoming executive committees just after the annual meeting the following committee was apointed to undertake this study and to report to the executive committee in sufficient time to allow for consideration and recommendation to the annual meeting next summer: C. W. Iglehart, Chairman, T. A. Young, L. C. M. Smythe, J. C. Mann, Charlotte DeForest, Harriet Jost, J. F. Ray, Paul Oltman, and the Federation Chairman and Vice-chairman.)

#### Dr. Tsu on Chinese Conditions

By special request Dr. Tsu was prevailed upon to address an informal gathering on Saturday evening on social and political conditions in China as he saw them. Seldom has a visitor to Japan from the neighboring Republic been so sincere and frank as was Dr. Tsu on this occasion in telling of his country's sufferings and sorrows, her hopes and prayers. A high peak of dramatic inspiration was reached when Reverend K. Yabe approached Dr. Tsu from the rear of the Auditorium, grasped his hand firmly and assured him there were still peacefully minded Christians in Japan who, likely himself, are willing to suffer for both Japan and China, and for the cause of world brotherhood and peace.

# Sunday, July 9

Sunday's program opened with a prayer ser-

vice at 7:00 a.m., led by Dr. W. H. Clarke of Tokyo. The Sunday worship service of the Karuizawa Union Church was as usual taken in charge by the Federation. The Chairman preached on the subject, "Ambassadors with Portfolio," (See Japan Christian Quarterly, Autumn number 1934, X.4). Starting from Paul's great missionary charter in II. Corinthians 5:20, Mr. Olds developed the challenge in a very modern call to missionary service in complete identification with the lives and interests of those we seek to serve and to save in Japan. Ambassadorship on behalf of Christ, said Dr. Olds, "is being commisioned with a message straight from God and delivering it-not so much speaking as being it, and conveying it from the heart of God to the heart of men. Is any of us such an ambassador? We all may be: ambassadors of love commisioned of God, with portfolio."

The annual memorial service to those of our number who have passed to their reward during the year past was held at 4:00 p.m. in the Auditorium under the direction of the necrologist, Reverend F. N. Scott of Nagasaki, and was followed immediately by the sacrament of the Lord's Supper, the Reverend G. K. Chapman of

Kobe officiating.

# Monday, July 30

"The Church and Young Married People" was the theme of Monday morning and after brief devotions and the remarks of Dr. Tsu as Fraternal Delegate from China. Mr. J. H. Covell of Yokohama was introduced as the discussion leader of the morning. Mrs. C. B. Olds of Okayama then

presented an excellent paper on "Young Married People's Problems and Needs" (see Japan Christian Quarterly, Winter number 1935, X.1). This was followed by a briefer paper by Reverend K. Yabe on "Experiments in Guidance" of young married people in his church and experience, and this in turn by a statement by Mr. Phelps concerning some of the experiments of Mr. George Gleason, formerly of the YMCA in Japan, now in California working among young people. The discussion stimulated by this subject was by far the most interesting and helpful during the conference. It centered chiefly around the marriage system of Japan and the means best calculated to make it and the resulting home and family conditions more Christ-like. It became obvious that even within the Federation, there being delegates from various Western nations, there was not unanimity on what constituted an ideal, a "Christian" marriage. There was agreement, however, that the church in any community has a great responsibility which it is not yet discharging toward young married people of its constituency. and there is a large field for pioneering in this

#### Final Business

service.

In the brief concluding business session the the creation of a committee of five was authorized to follow up the very helpful beginning made in this conference in the study of effective methods for the evangelization of youth, and this committee was composed as indicated in the list of committees and representatives appended hereto.

The election of the Federation's offices, committees and representatives for the ensuing year was then completed, with results as indicated below.

In concluding the 33rd anual meeting of the Federation of Christian Missions in Japan, retiring Chairman Olds expressed a verbal resolution of appreciation to all who had helped make the conference constructive and helpful, as well as his personal gratitude for the support tendered him through his chairmanship of the body. He then introduced the chairman for 1934-35, Mr G. S. Phelps of Tokyo, who, after fitting words of tribute to the retiring officers, concluded the session with scripture Ephesians 3:8-21—and prayer.

# Officers, Committees and Representatives, 1934 - 35

#### OFFICERS:

Chairman—G. S. Phelps.
Vice Chairman—F. W. Heckelman.
Secretary—T. T. Brumbaugh.
Treasurer—R. H. Fisher.

**EXECUTIVE COMMITTEE**—The Officers and

Term expiring 1935—Miss M. B. Akard, J. C. Mann.

Term expiring 1936—T. A. Young, Miss Esther
Rhoads, Mrs. C. M. Warren (the two latter by
executive committee action as authorized).

#### PUBLICATIONS COMMITTEE:

Term expiring 1935—Mrs. E. S. Cobb, Fred D. Gealy (latter by executive committee appointment).

1936—Mrs. J. S. Kennard, Willis

#### Lamott.

1937-Arthur Jorgensen, G. E. Bott.

Editor of Japan Christian Quarterly—Willis Lamott (by executive committee appointment).

Editor of Japan Christian Year Book—Fred D. Gealy (by executive committee appointment).

COMMITTEE ON WORK FOR KOREANS-

Term expiring 1935—G. K. Chapman, J. B. Cobb, Alice Bixby.

" 1936—Miss A. M. Henty, S. F. Moran.
COMMITTEE ON SOCIAL AND ECONOMIC PROBLEMS
—L. J. Shafer, G. E. Bott, H. D. Hannaford, C. S.
Gillett.

COMMITTEE ON METHODS OF YOUTH LEADERSHIP—
R. L. Durgin—Chairman, Miss Elizabeth Gillilan,
Miss Helen Hurd, Winburn Thomas, L. S. Albright,
and Federation Secretary.

#### REPRESENTATIVES-

On Board of Directors of Christian Literature Society: Term expiring 1935—A. D. Berry, A. K. Reischauer, T. A. Young, J. F. Gressitt.

" 1936—Miss E. Kaufman, E. T. Iglehart, A. J. Stirewalt, C. P. Garman.

" 1937—Miss A. C. Bosanquet, W. G. Hoekje, E. H. Zaugg, H. W. Outerbridge.

On Board of Trustees of School of Japanese Language and Culture:

Term expring 1935—Gilbert Bowles, T. A. Young.

" 1936—Mrs. H. D. Hannaford, J. C. Mann.

" 1937—William Axling, L. C. M. Smythe.

- On Board of National Sunday School Association:
  J. H. Covell.
- On Board of Trustees of American School in Japan: H. M. Cary.
- On Advisory Committee of Canadian Academy: Mrs. S. O. Thorlaksson.
- FRATERNAL DELEGATE TO FEDERAL COUNCIL OF KOREAN MISSIONS:—C. B. Olds.
- FRATERNAL DELEGATE TO NATIONAL CHRISTIAN COUNCIL—G. S. Phelps.
- NECROLOGIST—A Oltmans (appointed by executive committee to succeed F. N. Scott, resigned).

# FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

Annual Report of the Treasurer
As presented to the 1934 Annual Conference
A. CURRENT ACCOUNT:

-	eceipts:				
	Balance from 1933 account			¥	1,605.43
]	Delegates' fees:				
	Five for 1933		125.00		
	Seventy for 1934		1,400.00		1,525.00
- 1	Bank Interest				.26
		_		_	
				¥	3,130.69
Di	sbursements:				
1.	Publicationss				
	Japan Christian Quarter	-	340.00		
	Year Book: 1933				
	1934	88.84	101.27		441.27
2.	Relations:				
	Delegates:				
	to Korea				
	to N. C. C		15.00		105.00
3.	Administration:				
	Exec. Com.—'32-33				
	'33-34				
	Secretary's office				
	Treasurer's office		. 11.46		76.47
4.	1933 Annual Coonference	:			
	Delegates'				
		497.38			
	Entertainment	497.75	995.13		
	Speakers' honoraria:				
	Japanese	50.00			

Foreign 75.00 125.00					
Reception 32.94					
Auditorium rental 25.00					
Miscellaneous 8.76	1,186.83				
5. Committees:					
Social & Economic Study Group 15.00					
Christian Literature Society					
Relations 52.25	67.25				
	1,876.82				
CASH ON HAND, 26th July 1934:	1,253.87				
	¥ 3,130.69				
B. CHRISTIAN LITERATURE SOCIETY:	,				
Received & forwarded to the Society	¥ 2,630.00				
C. HAKODATE FIRE RELIEF FUND:	-,				
Collected and forwarded to					
the Treas. of N. C. C.	728 69				
Respectifully submitte					
Royal Haigh Fisher.					
Treasurer.					
	I rousurer.				

## No. 3

# CHRISTIAN LITERATURE SOCIETY

L. L. Shaw

The most striking feature of the year 1934 in regard to literature was the interest shown in religion. This was so marked that most of the well known newspapers and magazines carried articles on religion and devoted columns to open forums and discussion. Courses of lectures were given over the radio which were listened to by tens of thousands. Ministers in the government called a conference of leaders of the three great religions of Japan and the army and navy especially emphasized worship at shrines and religious ceremonies. New sects, especially those that lay special stress on patriotism, enrolled thousands of adherents. Most of these new sects are based on Shinto but they have in addition some mixture of moral teaching which may follow Christian or Buddhist lines but usually is interlarded with superstitious practices.

The most popular event was the course of talks on Buddhism given by Dr. Tomomatsu, an able Buddhist priest who is a professor at Keio University. These lectures were published and reached the record sale of over 200,000 copies in

a few months.

There is no doubt that the Kingdom of God campaign had a share in bringing about this revival of interest in religion both by its intensive campaign and by its wide-spread circulation of cheap Christian literature. This focussed the attention of other sects upon what could be done, arousing them to fresh effort and especially to

the use of literature, the press and radio.

Added to this was a sense of insecurity and vague unrest and the constant talk of national crisis, which made many desire to find peace and security through faith in God.

In Christian circles the books which attracted most attention were perhaps the following. The Apocrypha, translated for the first time into Jap-

anese.

A very full and excellent Bible Dictionary compiled by several scholars, and a good translation of Calvin's Christian Doctrine. Biography in Japan as well as abroad was popular. The lives of Kagawa and Grenfell enjoyed good sales and Professor Hiyane's Life of Francis Xavier was also well received. The translation of Charles Dicken's Life of Christ also sold well.

This last was put out by Sanseido and the remarkable interest in religion is shown by the fact that ordinary business firms were not only willing

but glad to publish Christian books.

Among C. L. S. books Word Studies in the New Testament by Dr. A. F. Pierson has had a remarkably good sale not only among Christians but also among students of Greek in all the colleges. It has met a real need and is deservedly popular.

The translation of Canon Gairdner's Lessons on the Life of the Lord Jesus. Instruction for Catechumens was asked for by leaders in charge of training schools for deaconesses and Bible women and has received a warm welcome. It is an excellent guide to all who are trying to prepare candidates for baptism and is much appreciated.

The new Bible Picture books for children, all devotional books and Christmas cards were great-

ly in demand.

In the theology of all the three religions in Japan there is a growing emphasis on the application of religion to the practical problems of life. The influence of Christian teaching and example is clearly seen here. The great task now is to keep the Christian churches in the forefront of The churches have excellent the movement. leaders, scholars and writers and every effort must be made to keep these men and women in touch with the thought life of the people, a lap ahead if possible so that their message will be strong, timely, clear and convincing. Kagawa and Yamamuro have the respect and attention of the nation because the latter has been the foremost leader in all social service enterprises for thirty years and the former, by calling attention to conditions in slums, mines, farming and fishing communities, has focussed the attention of the nation on labour conditions and problems. Such work must be continued if Christians are to lead and Christian literature is to be command attention.

The leaders of the nation are calling all three religions to their help in up-building character and morals. Shocked by the prevalence of bribery and corruption, even in educational circles, the people feel that a firmer religious foundation and sanction for morals is necessary. The need of character building literature for children and young people is keenly felt. Yet unfortunately this is one of our weakest points. We are failing to meet the demand of the home and the school for wholesome unbuilding books and magazines for boys and girls and for college students and

men.

The reason is not far to seek, it is because each church or demomination tries to publish its own papers. If the whole Christian body would get behind one first class Sunday School paper for children and one good magazine for thoughtful men and women, they could do in these lines what has been already accomplished by the Kingdom of God newspaper for evangelistic work. bined effort is all that is needed.

During the year 36,500 copies of new books were printed and 8,000 copies of reprints were

issued, making a total of 44,500.

Thirty thousand Christmas and Easter cards were printed and well over a million copies of evangelistic magazines were circulated during the year. The grand total of pages printed in 1934 was sixteen million, two hundred fifty seven thousand and eight hundred and sixty. Thus the work of the Society continues to grow and endeayours to keep pace with the expanding demands of a growing church.

#### Publications in 1934

Word Studies in the New Testament-Dr. A. T. Pierson.

This is a timely book bringing much needed help to students of the Greek New Testament. Dr. Pierson's Annotated Bible is greatly used so his scholarly work is well known. This new book is in great demand in government colleges as well as in religious circles.

A Book of Instruction for Catechumens, Lessons on the Life of the Lord Jesus Christ - Canon Gairdner and C. E. Padwick. Translated by T. Hosokai.

A book to be put in the hands of every enquirer and one that will deepen the spiritual life of all converts. It is a useful guide for young missionaries and Christian workers who are often at a loss to know what points to empasize in preparing candidates for baptism and, coming as it does from one who had long years of experience in such work, it is doubly valuable.

Letters of Helen Keller's Teacher -A. S. Sullivan.

Translated by Mrs. Tsutsumi.

This book follows Helen Keller's Story of My Life which C. L. S. brought out a few years ago and both books are popular.

Meditations About the Holy Spirit — Toyohiko Kagawa.

This is the fourth in the series of Meditations about God, about Christ, about the Cross and about the Holy Spirit. These four books, each of 150 pages or more are sold in a neat cardboard carton at the remarkable price of thirty sen. This is possible because of the large sales made at meetings where Dr. Kagawa speaks.

Stories of God's Grace -S. Kuroda.

In this book the author gives instances of remarkable conversions seen on his travels with Dr. Kagawa.

Grenfell, Hero of the North Pole -I. Miyake.

An inspiring story of the life and work of Dr. Grenfell, written especially for boys.

Old Testament Law -K. Kobayashi.

A scholarly arrangement of laws as given in the Old Testament in regard to the Criminal' Code, Civil Code, etc. Apostle to Youth -John Roots.

The third in the Oxford Group series.

Self Introduction of our Lord Jesus.—Dr. A. C. Logan.

An arrangement of scenes and sayings of Christ which Dr. Logan has found to greatly appeal to thoughtful enquirers.

The True Way of Human Life-Dr. D. B. Schne-

der.

For use in Bible classes and Schools. Both English and Japanese copies are available.

Religious Values in Japanese Culture (English)—

T. T. Brumbaugh.

An appreciation of the higher elements of Japanese culture and of the approach to Christian truth which can be made through them.

The Rose of Sharon-B. Sekine.

Seven original religious dramas on Daniel, Naaman, David, Joseph, Esther, Moses and the Lost Sheep.

The Art of Hymn Tune Playing -Mrs. A. H.

Hamilton.

Translated by Miss Cooper & Mrs. Inukai.

Gentle Jesus -T. Hosokai.

This is in katakana for children of six and seven years old. It contains seven stories with large coloured pictures illustrating the loving heart of Jesus, such as the Good Samaritan.

The Children's Saviour -T. Hosokai.

A second set of seven illustrated stories in hiragana for children of eight to ten years old. These are the third and fourth in the series of twelve which are intended to cover the chief Bible stories for children.

Japan Christian Year Book, 1934.

This is the standard book of reference regarding the Christian movement in Japan and is published yearly under the auspices of the Federated Missions. Both Japanese scholars and missionarie furnish articles and statistics.

Japan Christian Quarterly—Edited by a committee, appointed by the N. C. C. and Federated Missions.

The Quarterly and the Year Book should be used by all boards at home as these two publications faithfully report all the work in its many sided forms and all articles are written by experts both Japanese and foreign.

Christmas and Easter Cards.

This is a rapidly expanding department of the Society's work and 1934 saw the printing of thirty thousand cards. As each of these carries a Bible verse as well as a coloured religious picture they take a gospel message into thousands of homes and are treasured throughout the year. The workmanship on these cards has been much praised and many reprints have been called for.

The Kingdom of God Newspaper -Weekly.

Nearly a million copies of this evangelistic paper went out during the year not only to Japan but to Japanese in every part of the world. Most of the churches take this paper and distribute it in their neighbourhood. Dr. Kagawa usually writes for each number.

The Light of Love - Monthly.

This paper is much used for ladies' meetings, and in hospitals and factories and is much appreciated for its message of comfort and hope in Christ.

Little Children of Light - Monthly.

A magazine for use in the home and Sunday School under the able direction of Mrs. Muraoka and Mr. Nobechi, two of the best known Christian writers for children.

### Reprints:

These reprints show the present desire for devotional books and for the deepening of spiritual life. All of these are in constant demand. On the other hand, owing to the fact that the Kingdom of God campaign was not able to hold big meetings last year, not so much evangelistic literature as usual was sold.

# DISSEMINATION OF THE SCRIPTURES,

#### K. E. Aurell

Despite the fact that the figures of circulation of Scriptures do not present as big a showing as for 1933, as far as activities during 1934 are concerned there was no slowing down whatever on the part of the three Bible Societies represented in Japan. The number of laborers throughout the Empire during 1934 equalled the aggregation of the previous year, but owing to the fact that the depression still hung over the rural population especially many of the northeastern prefectures where it had been intensified by failure of the rice-crop-souring and searing men's souls and filling them with desperation, it required increased strenuous efforts to plant the Good Seed. We believe, however, that the stirring of the soil that accompanied the planting made it possible for the Good Seed to lodge deeper so as to spring up and bear more fruit than ordinarily is the case under prosperous times.

#### Circulation in 1934

	Bibles	Testamen	t Parts	Blind	copies Total
ABSBritish BS	10,152 9,383	32,898 50,998	567,987 446,305	850	611,887 506,686
Total	19,535	83,896	1,014,292	850	1.118.573
HIRT ANN-SEE	MARKET NA	1935	rigi (Singak) Marijan w		erion M

Bibles Testament Parts Blind copies

ABS	13,448 10,451	53,599 47,536	622,402 482,372	431	Total 689,880 540,359
British Bb					

Total ...... 23,899 101,135 1,104,774 431 1,230,239

The above figures reveal that, in comparison with 1933, there was a decrease in the output of 1934 with the exception of books for the blind which were increased by 419 copies:

Bibles Testament Parts Total

Decrease 4,364(18%) 17,239(17%) 90,482(8%) 111,666(8%)

However, recalling the fact that in past years larger quantities of Scriptures were distributed there is no need for discouragement. According to what Isaiah says in chapter 55. 11, God is

watching over his word.

There are three channels, in the main, by which Bible distribution is promoted: the booktrade, correspondents and colportage. Book dealers who handle Scriptures are slowly yet steadily increasing. The same thing cannot be said about correspondents because of the retrenchment policy on the part of some of the large Misison Boards, especially in America. Colportage, however, is the channel that always deserves special mention. Seventy-four (74) percent of Bible circulation in 1934 was done by colporteurs.

The lapse of the years bring changes in the affairs of men but amid them all, the responsibility and aim of the Bible Societies remain unaltered. The objective is to place the Scriptures into the hands of every man, women and child throughout the world. That is a tremendous program. But the truth that supercedes all other

truths that Jesus Christ came down from heaven to save mankind is the motivating conviction and belief behind this undertaking. Jesus Christ not only commissioned us to spread his way of salvation throughout the whole world but also laid down his mehtod for us to follow in doing so. If our objective as Bible Society workers was anything less than that which Jesus came to this world for there would be no incentive for pushing Bible spreading as we do year after year. In fact it could not be done without it. "For the love of Christ constraineth us" to carry on this ministry. With the purpose of bringing the knowledge of Christ to their fellow-men the colporteur more faithfully than the ordinary perennial peddler ceaselessly plods and plods along from house to house in town and village no matter where it is located, be it even in the most inaccessible mountain regions. One colporteur exclaimed as he related the story of some days' work: "It is a great honor to be in the front rank of the Lord. We march into the farflung places and set up the standard of Jesus Christ where ordinary church workers are unable to go and do not go. we have neither silver nor gold nor any other material benefit to bring, yet we are making many rich because we make it possible for folks to get in touch with the source of the greatest of benefits, the salvation and enrichment of souls".

Where is the minister in Japan that calls at least at 20,000 houses during the year and thus, practically, touches 100,000 people as many colporteurs do? We have absolutely good reason to believe that in these days of adversity and gloom more people than is imagined, in their scattered and lonely abodes, throughout the vast rural districts are reading the sacred pages. As the voice of the testimony of Christ for the ear does not reach these thousands and thousands of rural folks, and will not reach them in this generation, how happy we are to be able to take the printed

page that is for the eye to them.

Of testimonials from colporteurs the following is a sample: "This village is the farthest off on the border line of the province. When I arrived there the weather suddenly turned very bad and threatened to make it impossible for me to do canvassing. But as it had taken me over two hours of exceedingly strenuous traveling up and down the hills and mountains to get there I felt it would be most regrettable to return without accomplishing my purpose. Therefore, even though I was drenched to the skin and chilled to the center of my bones by a most violent and cold rain I canvassed every home and afforded all the people of that lonely village a chance of obtaining knowledge of Jesus Christ through the Gospels.

"The thought that thus we colporteurs are constantly reaching a large number of people in the mountains and out-of-the-way places that the churches and pupits never would touch gives us a tremendous satisfaction and joy. It is a task that entails untellable work and hardship, an endeavor only Bible Society colporteurs put forth.

thank God for the honor.

"It is an interesting fact that of all canvassers of various articles there is no one, on the whole, who sells things as well as we do. The Portions we recommend, somehow, have something about them that appeals to people because of the un-

usual messages they contain. If we only can point out the essential features of our books, peo-

ple everywhere want them."

One worker said: "In the villages I found many who could have been led to Jesus Christ in the true sense of the word if I could have stopped long enough to do personal work. If pastors and evangelists would make it a point to visit new homes every day giving adequate time and due attention to personal work there is no reason why the Lord would not add to their groups of believers daily those who would be saved."

Are there any immediate results from such a work? Yes, indeed. For example: "One pastor from Kure writes that recently he has received two men into his church who had become Christians through the work of our colporteurs. of these had been a Primary School teacher and had bought a Bible from a colporteur who visited the school. The other man was from the village of Etajima. The colporteur visiting that village. calling at every house, met with a refusal from every one he approached until he came to the last house, where he sold a New Testament. The man who bought the Testament decided to go to Church, but there not being one in the village, he crossed over by ferry boat to Kure where he went to church and became a Christian. Practically all the people living in the village are Buddhists, and it is not easy to be a Christian. But this new believer is regular in his attendance and is planning to start a Sunday School in his house."

Correspondence on file at the Bible Houses in Kobe and Tokyo, show similar fruitage from colportage running up into dozens. Besides that, no doubt, there are other dozens of folks who are secretly seeking to better know the Saviour of mankind as a result of direct Bible work. It is a great inspiration to recall the fact that when spoken words are forgotten the printed Word remains and continues it work.

THE PERSON NAMED IN COLUMN TWO IS NOT THE PERSON NAMED IN THE PERSON NAMED IN THE PERSON NAMED IN THE PERSON

Mulmod Squi

1.18.201 100

## NATIONAL CHRISTIAN EDUCATIONAL ASSOCIATION

#### T. Miyoshi

During the current year, both regular and special meetings of the National Christian Educational Association were held.

Among the important events, the following may

be noted:

(1) The seventh annual summer school was held from July 6-30. It was attended by 136 representatives of schools. The delegates were divided into three groups for Group Discussion of the following subjects:—

A. Principles of Japanese Christian Education.

B. A Declaration of the Fundamental Principles of Christian Education.

C. The Essential Subjects of Study in Schools.

(2) The twenty-third annual meeting of the Association was held at Toyo Eiwa Jo Gakko from October 14 to 16. A hundred representatives of fifty-seven schools attended this meeting. The most important decisions arrived at were:

The most important decisions arrived at were:

A. The appointment of a committee to present a declaration concerning Christian Education.

B. The appointment of a committee to study the occupations of graduates of women's higher schools.

C. The appointment of a committee to study the educational system of Christian schools.

D. The recommendation that the question of the publication of a magazine by the Association be thoroughly investigated by the Board of Directors of the Association.

intent to his min

(3) The main subjects considered at special

meetings were as follows:

A. The committee on the establishment of a central pension fund brought in a report with re-

commendations to be considered later.

B. On hearing the report of the Executive Committee oof the International Christian Education Commission, it was decided to encourage the federation of theological schools in Japan.

can be be made and the contract of the mean result of the contract of 1 -great the same and the leading leading

A. Principle of Louisian Landon Company of 18. A Declaration of the experience of A St.

C The Heurist Square, and a second section of the

American Ame of American Company of the last engineers of the country of the

A. The appointment of the Laboratory and L. A. and principal control of the control St. The supplement to a contribute of T.-S. 11/LIGHT CONTRACTOR OF THE PROPERTY OF THE PARTY AND THE PARTY OF THE

the the entrement of a temporary will all the placebons remain of the section of In the recommendation for the general set aministrack and introducers and a posterior and SOURCE TO THE SECOND SE

The result of the second sectors of The

- Eloods

# THE SCHOOL OF JAPANESE LANGUAGE AND CULTURE

Gilbert Bowles

Personnel: Mr. Darley Downs, who for the past five years has been serving as Director of the School, his half-time services being a contribution of the American Board Mission and the Congregational Church in Japan, left with his family in June last for regular furlough in the U.S. Mr. Gilbert Bowles is serving this year as Acting Director. Dr. G. W. Bouldin is assisting in the work of the Extension (Correspondence) Department.

Mr. Yahei Matsumiya, Dean of the Language Department, draws upon his years of Japanese language teaching in the supervision of the teaching staff, methods of teaching and teaching material, besides carrying a regular schedule of work as a teacher. Dr. Kenzo Takayanagi of the Tokyo Imperial University continues as Dean of the Cultural Department. Mr. Kazuya Matsumiya has since January, 1934, served as Executive Secretary of the School. He arranges details of all cultural classes and serves as emergency and special teacher. Mr. Masami Mizuno, a self-supporting Christian worker, serves as Head Teacher in the Department of Foreign Born Japanese." There is a staff of thirteen regular and special teachers in all departments.

Location: The school is located in the City

Y.M.C.A., Mitoshiro Cho, Kanda, Tokyo.

Enrollment:

(taking 10 or more hours a week)	
Special students	28
Extension Department	
Foreign Born Japanese	
Cultural Department	50
(including language students)	26.79

Composition of the Student Body: With the decrease in the number of new missionaries coming to Japan there is naturally a decrease in the number of missionaries enrolled in the School of Japanese and Culture. But this only emphasizes the importance of providing the best possible School for those who do come. Just at the time when there is a decrease in the number of missionary students there is an increase in the number of non-missionary students, including special students of Japanese language and culture, foreign professional people resident in Japan, and some older residents who have hitherto delayed systematic language study.

Financing the School for Twenty One Years has been possible because: (1) In the early days of the School, with the consent of the Department of Education, the Tokyo School of Foreign Languages provided practically free rent and secretarial help, and, later, the expert advice and cooperation of its successive Directors through the intervening years; (2) the large attendance, with corresponding tuition receipts, for the first ten years, up to the Great Earthquake; (3) the cooperation of the Baptist Tabernacle, the National and City Y.M.C.A. and the Friends Mission in providing rooms for the School at reasonable rates; (4) the invaluable contribution of the American Board Mission in providing with salary,

two Directors for the School, Mr. J. C. Holmes and Mr. Darley Downs, for a total of seven and a half years; (5) contributions from several Missions, totalling from 1929 to 1933, yen 3,545; (6) contributions in the early period from foreign business men in Japan; (7) contributions from Japanese sources, amounting within the past two years to yen 5,880 (not for the Language Department but for Cultural Studies and Publications).

In the Language Department, not counting the Extension Course and the Department of Foreign Born, tuition receipts are slightly in excess of salaries, but ever since 1933 room rental and other items have brought the expenses above total receipts, except as contributions have some in each year. Facing this situation, the Trustees felt justified this year in appealing once more to

the Missions for special contributions.

The Meaning of the School of Japanese Lan guage and Culture to the Missionary Cause. Although the cooperation of other groups has been of very great importance, the School of Japanese Language and Culture has in the past been very largely supported and guided by missionary interests, as will be seen by the fact that even now the Conference of Federated Missions appoints six out of a Board of fourteen Trustees. Regardless of the form which the organization may take when changes are made, probably reducing the number of missionary Trustees, as is now contemplated, the opportunities and responsibilities of Missions and Home Boards toward the further development and guidance of the School will continue to be very great.

With the increase of non-missionary students it is significant to see the young missionary stu-

dents mingling freely in classes, in games and, perhaps as a result, in Chapel exercises with several of the non-missionary students. For the Christian cause in Japan and in the Far East this has meaning for the future. As Dr. S. H. Wainright pointed out as far back as 1926, a well equipped and efficient Institute of Japanese Studies, or School of Japanese Language and Culture, is certain to develop in Japan, and from the missionary point of view, it is very important that in the development and management of such an insitution the Christian forces continue to take their rightful place, not of domination, but of purposeful and generous cooperation. In this connection it can be stated on the basis of intimate personal experience since the School was founded that on the part of non-Christian Trustees and supporters there has been no hesitancy in cooperation because of the Christian element in the School.

A Cooperative Enterprise: It would be difficult to discover any work in which missionaries participate which has from the beginning been carried on with more inclusive and purposeful cooperation—the Conference of Federated Missions, most of the individual Missions, Japanese and foreign scholars, Japanese and foreign business and cultural bodies, and the Japanese Government, through the Department of Education.

Land and Building Fund: There is a responsible Japanese Committee at work attempting to raise a land and building fund of Yen 50,000.00, with the expectation of continuing until an endowment fund of the same amount is raised. Some substantial contributions have been receiv-

cultural Studies. The experience of the present year is strongly supporting the judgment of the previous year in the following policies: (1) Required attendance of all regular full-time language students at the weekly cultural lectures, and (2) preparation by each regular language student, within the winter and spring terms. of a written report on individual studies in a selected cultural subject. The autumn term's general lectures, reading and observation give material and hope for intelligent choice.

Cultural studies for the autumn term included:
(1) Orientation Course—weekly English lectures on practical subjects, with suggestions for approaching the study of Japanese culture; (2) Weekly studies in Japanese architecture, in the setting of Japanese gardens—lectures and visits; (3) Lectures in Japanese on present-day Buddhism. Those attending were persons who had

lived several years in Japan.

Cultural studies for the winter term; (1) Weekly English lectures by Dr. M. Matsushita of St. Paul's University on Japanese Government and Politics; (2) Weekly lectures, with demonstrations, on Japanese art accomplishments,—flower arrangement, tea ceremony etc., by Mrs. Ishikawa.

Publication of a Grammar of Spoken Japanese: The material for this book by Mr. Yahei Matsumiya, published in April, was largely compiled from teaching material actually used by the author in teaching third year students. The English translation was revised by the Acting Director of the School of Japanese Language and

Culture.

The Extension Department: With the cooperation of Dr. G. W. Bouldin the work of the Extension Department has been further systematized, with special emphasis upon securing regular re-

ports from students.

Cooperation with the American School: From the middle of February the School of Japanese Language and Culture has been supplying a teacher of the Japanese Language for all classes in the American School below the High School. As the work is new and as there is a very great difference in the children's knowledge of Japanese, the teaching task is not easy, but it is of such the teaching task is not easy, but it is of such great importance that both Schools are determined to make the new experiment an educational success.

The state of the s

Published by a formation of the state of the

The property of the party of th

Printed of the Colonia was respect to the Arriva

#### No. 7

#### THE NATIONAL SUNDAY SHOOL ASSOCIATION OF JAPAN THE 27TH YEAR

#### Giichi Ishikama

The National Sunday School Association of Japan at present numbers 108 Local Unions with 940 constituent Sunday Schools.

GROUP GRADED COURSES. Since the first meeting of the curriculum committee in February 1933, a Graded Course relative to the Japanese Educational System has been brought to completion in 1934.

#### Topics

- 1. Pre-school age (Kindergarten) ......... Two year course.
  "The Little Child and the Father God."
  - 2. Primary School Age Department.
    - (a) First class (5-7) .... Two year course. "The God of Love and Good Children."
      - (b) Second class (8-9) .... Two year course.
    - "Our Examples."
    - (c) Third class (10-11)
    - The first year: "Israel, the Chosen People of God."
    - The second year: "The Victorious Jesus."
  - 3. Middle School Age Department
    - (a) First class (12-13)

The first year: "Problems of Boyhood."
The second year: "Stories of God's Peo-

ple."
(b) Second class (14-15)

The first year: "Jesus, the Christ."
The second year: "The Christian Life."

4. Young People's Department

The first year: "Appreciation of the Bible."

The second year: "The History of Christianity."

The denominations using these courses are: the Presbyterian, the Congregational, and the

Methodist Churches.

TEACHERS' TRAINING SCHOOLS. The Standard Teachers' Training School was held at Lake Kawaguchi July 26th to August 1st with 52 enrolled under the auspices of the National Association. Besides, the National Association in cooperation with Local Unions and Churches conducted 7 Training Schools, at Sapporo, Hakodate, Kumagaya, Nagoya, Kokura and at Lake Biwa.

THE D. V. B. S. The Daily Vacation Bible Schools held under the auspices of the Local Unions during last year were 19 in number. There were 320 leaders and 2,470 children enrolled.

WORLD'S SUNDAY SCHOOL DAY. Year by year the World's Sunday School Day is receiving more attention, and each church and Sunday School remembers the day by having special meetings. This year the offering for the day was about \forall 350.

GIVING RECOGNITION-MEDALS. To encourage Sunday School teachers and pupils, the National Association every year gives small medals

to those who have been faithful and diligent through the year. The schools which sent in their applications this year were 584. 458 teachers and 11,436 boys and girls received medals.

CHRISTMAS OFFERING. The Christmas offering received amounted to \$715.37. \$250.00 out of this was sent to the children in Kansai who had lost their houses in the typhoon. The rest of the money was spent for relief in famine-afflicted Tohoku.

VISIT TO HAKODATE. To help the burnt Sunday Schools in Hakodate we sent thousands of letters of appeal to all the Sunday Schools in the Empire. The response was sympathetic and the money received amounted to \\$686.21. We bought various kinds of flower-seeds for the Sunday School children, a set of "Kamishibai" for each Sunday School and three organs, one for a Presbyterian Church, one for a Congregational Church and one for an Episcopal Church, a phonograph and some records for a Methodist Church, and a map of the Holy Land for the Iai Girls' High School.

Moreover in August Mr. Ishikawa of the Association visited all Sunday Schools and daynurseries there, taking movies, and a puppet-

show made by himself.

DR. LUTHER A WEIGLE (Chairman of Executive Committee of the World's Sunday School Association) and his family paid a visit to Japan on their way to China. They arrived February 9th and left Kobe on the 16th. He gave very helpful adresses in Tokyo, Kyoto, Osaka and Kobe.

FIELD LIBRARY. A special committee for the Field Library was appointed at the 11th World's Sunday School Convention at Rio de Janeiro. This committee carefully selected such books on Religious Education as they thought best and most useful to Sunday School teachers all over the World. The first series of about thirty books have already come to our hand and we are carefully considering how to make use of them.

BUILDING. A smart and attractive building is now to be seen in Kanda and is effectively used for Christian Work. Most of the rooms are let and the income of the rent amounts to more than

¥7,800.00 a year.

THE 12TH WORLD'S SUNDAY SCHOOL CON-

VENTION will be held in Oslo July 1936.

THE 20TH NATIONAL CONVENTION. The 20th Biennial Convention of the National Sunday School Association of Japan will be held at the Kobe Congregational Church, Kobe, April 27-29. Special emphasis will be laid upon "Youth and the Christian Life". Conferences, group-studies, convention addresses, candle service, welcome banquet, and discussion meetings for the middle school boys and girls are to be the general features of the Convention. A large number of delegates from all over the Empire are hoped for.

At the annual committee meeting of the National Sunday School Association Mr. Giichi Ishikawa was appointed as Acting General Secretary.

The print the public of severing White

the state of the work of the state of the st

#### THE JAPAN CHRISTIAN NEWS AGENCY

P. Lee Palmore

The Japan Christian News Agency is an interdenominational union of some twenty five separate denominational newspaper-correspondence evangelism agencies whose prime purpose is to be of mutual aid in getting circulated, particularly in the secular press of the whole country, the largest possible amount of Christian news at the smallest possible cost. This publicity is followed up by union ads in the leading papers, the resulting inquirers being distributed to the local agencies according to allotted districts and at a pro rata cost. These inquirers must pay an initial twelve sen fee with their first application for literature. They are then encouraged to join the local New Life Society (the usual name for these agencies) to which they must pay certain fees which help to cover the costs of a systematic effort to lead the inquirer in his search for Truth. including selected literature and Christian periodicals, privileges in a loan library, etc. soon as feasible he is introduced to the nearest Church and encouraged to become a member there.

The work of the J.C.N.A. is made effective by having as its president, the Honorable Hampei Nagao, M.P., and the faithful services of our distinguished Excecutive Secretary, Rev. S. Murao, a well known author, translator, and theological professor of St. Paul's University in Tokyo.

#### Accomplishments

LARGE GIFTS. As we review the work of 1934, we need first to mention with gratitude the sustained interest and efforts of Rev. W. H. Murray Walton who for some years took the lead in this field of work and organized our national agency. Since returning to England, he has untiringly created interest there in this work. Because of the large gifts secured by him for this national cooperative work, very significant and forward

looking plans have been launched.

The experi-CHRISTIAN NEWS SYNDICATE. ment of supplying Christian news items to the secular press looking toward a Christian news syndicate system has been successfully carried forward during the year. Though official government recognition of this syndicated news service agency was not received until October, the service was begun in February. In the meantime, a regular daily news bulletin was being sent out to leading newspapers and publishers. A total of 435 different news items and articles appeared by the end of the year. These included reports, announcements, speeches, sermons, and various other events of significance both nationally and internationally in the Christian world. Between February and October, 195 of these items were adopted by the secular press including the greatest metropolitan papers, such as the Tokyo Asahi, Tokyo Nichi Nichi, Yomiuri Shimbun, besides eight other papers in the districts. This service has also been of very real value to the religious press. 464 of these news service articles having been adopted by it during the same period.

made a total of 659 of these articles adopted, a most encouraging start in this great and far-

reaching undertaking.

FINANCIAL OUTLOOK. Up to the Annual Conference at Omi-Hachiman in October, no income as vet had been realized from this news service other than the subscription membership fees of the various local newspaper evangelism agencies. But that such income will be forthcoming is assured by the fact that the articles are increasingly being adopted by the leading newspapers. It is expected that by the end of another year, regular annual subscription fees will be received from the various newspapers in appreciation of this service. Thus this great project will

be on its way towards self-support.

NEW INQUIRERS. As a result of the cooperative ads, 6.030 new inquirers from all parts of the Empire were received between January and To these follow-up literature was sent including at least a Bible portion and a book such as Kagawa's "New Life in God" (188 pages). It should be mentioned to the credit of the splendidly extensive and intensive work that the Episcopal Church has been doing, that slightly over half of the 6.030 inquirers were received by their agencies. They have been far-sighted enough not only to appropriate large budgets for this work but also to appoint men of real ability to this field of unlimited evangelistic opportunity.

#### Difficulties

NATIONALISM. We must remember that the degree of success attained in 1934 has been in spite of the very strong nationalistic spirit concurrent with Japan's international relations. This has undoubtedly made for a strong anti-Christian feeling. The unpopularity of the Christian message of peace and internationalism at such a time can hardly be over-emphasized.

ECONOMIC DISTRESS. The difficulties have been equally increased by the economic distress prevailing, particularly in the rural sections. So great has been this distress that perhaps as never before daughters have been offered for sale to save the rest of the family from starvation! In many cases whereas five newspapers were being taken by as many homes, now only one is taken and passed around among them. With such conditions naturally the number of inquirers would decrease they could not afford to send in the required initial fee.

#### The Challenge of the Buddhist Revival

During the year, a Buddhist revival has been evidenced by a systematic radio broadcasting of that religion, and a resulting unheard of sale of Buddhistic books especially prepared for the movement. In consequence of this, many of the leading newspapers have established regular weekly religious columns. These columns are open to Christian articles as well, and in the case of the great Osaka Asahi (perhaps 1,000,000 circulation), one half of their regular Sunday religious column is given over to Christianity. news for this column is furnished by a union committee of the Osaka churches. This brings new and encouraging opportunity and challenge to the field of newspaper evangelism.

ADDITE HILLIAM NAME.

#### Future Plans

DAILY NEWSPAPER AND CHRISTIAN In the spring meeting of the King-MONTHLY: dom of God Movement's national committee it was discussed and pointed out that whereas there are now in Japan an incredible number of Christian periodicals, weekly, monthly, and otherwise, the time has come for a united effort toward the establishment of one great strong interdenominational daily Christian newspaper, and also one outstanding Christian monthly magazine. The need is particularly felt for more Christian articles and stories that will be of daily interest to the common people. Therefore at our October Annual Conference, plans were definitely laid toward this end. It was voted to unite the two outstanding monthlies now being published by the newspaper evangelism agencies, namely, the Omi-Hachiman "Voice of the Lakeside" (Kohan no Koe) and the Episcopal "New Life" magazine (Shinsei). The plan is for all our local agents to promote the use of this interdenominational union monthly while enclosing in it a local supplement for the personal contacts with its own membership.

#### Missionary Opportunity

In a country like Japan where the percentage of illiteracy is negligible and where the home without access to a daily newspaper is the exception, surely we have been too slow to take advantage of the wide-open field of spreading the Gospel through the press. Many missions already include in their budgets some small per-

White state of

centage for this work; but if any really great work is to be done commensurate with the opportunities, the missions need to make much larger appropriations for this type of evangelism. With the increasingly firm establishment of the native church in Japan and its many leaders who have become internationally recognized as men of sacrificial devotion and consecrated ability, the missionary is more and more free to enter new fields of pioneer work for which the native church is not yet prepared. With this shifting place and responsibility of the missionary, it is hoped that much larger budgets and personnel will in the near future be devoted to this work of evangerism through the press and correspondence.

and the last property of the second statement and the statement and the second statement and the AND REAL PROPERTY AND PERSONS ASSESSED. Markings "Votes of the Later of the control of STATE OF THE PROPERTY AND THE PARTY AND THE of street land and the state of the state of realized in contrast of the last of the last only with the last branching to the country of the Williams resident was to retail the court of the same and the Ministery Organismy Christian in spirit with and believe and north and reached here of the property of spacetime to President of the property of the and under total the the selection was been placed and one observations will pull divine the first name of the other transfer than the property was a supplied by the state of the lines again medial wait of alabay given

#### NO. 9

### THE MISSIONARIES' MUTUAL AID ASSOCIATION OF JAPAN

F. W. Heckelman

During the year 1934-1935, up to April 2, 1935, the Association lost by death seven members: James Hind, H. H. Coates, Frederick Parrott, Christopher Noss, J. P. Moore, Miss Myra B. Moon, and D. R. McKenzie. According to the revised Regulations, of August 1934, the Treasurer was able to pay, promptly, \(\frac{1}{2}\),000 to the family of the deceased. Grateful expressions for this cooperative sympathy and help were received from the families involved. It cannot be too strongly emphasized that this is mutual Christian aid at a time of death. Instead of flowers, as an expression of our Christian friendship, we unite in a small sum of money through which the Christian spirit can express itself at a time of sorrow.

Seven persons have joined the Association since the last report; three have withdrawn, and one was dropped. That leaves a present membership

of 527.

Membership is limited to:—1. Missionaries and their wives under appointment of Mission Boards, including Formosa and Korea; 2. Recognized independent Missionaries; 3. Pastors of Foreign Churches, and teachers accepting appointment for the definite purpose of doing Christian work while in Japan.

Missionaries belonging to Class 1 and 2 do not lose their membership by furlough or by removing to another field or by retiring from the service, provided they have been in the missionary service five years and continue to pay assessments. Members belonging to Class 3 continue in good standing after retirement or removal, only until the next assessment is laid, unless they have been in the service ten years and continue to pay assessments. Membership is not granted hereafter to those who are 45 years or over.

Assessments:

For those from 45 to 54 years of age ....

For those from 45 to 54 years of age .... 3.50 For those from 55 to 64 years of age .... 3.50 For those from 65 .... 4.00 In case of death the benefit is at present \$1,000.

Membership that that has lapsed may be renewed by the payment of all unpaid assessments

at the original rate. This renewal must be made within one year of the lapse; but in special cases, by a three-fourths vote of the Annual Meeting an exception may be made.

Four assessments are laid at one time, after four benefits have been paid, and they must be paid within thirty days after the date of the notice, except that those who live abroad are given three

months.

The Association was organized in 1908. The Indexes reveal a present membership of 527 according to the years when they joined:

1908-1	1918-9	1928-12
1909-38	1919-15	1929-12
1910-23	1920-28	1930-11
1911-31	1921-17	
1011 01	1921-11	1931-4

1912-18	1922-21	1932-19
1913-34	1923-33	1933-2
1914-44	1924-17	1934-2
1915-31	1925-14	1935-7
1916-41	1926-10	
1917-21	1927-4	

It may be of interest to state the ages of the 38 persons who joined in 1908 and 1909:

Age-per	sons			
76-1	67-1	62-1	56-2	50-1
74-1	66-3	61-3	55-1	
72-3	65-1	59-2	54-2	
71-2	64-3	58-2	53-2	
70-2	63-2	57-2	52-1	

Of the seven deaths above reported only one

represents the 1908-1909 group.

The 151 members who joined between 1910-1914 show a much lower age average than the table given above; whereas the 338 members who joined between 1915-1935 would warrant the belief that the Association will be a going concern for years to come.

May we not emphasize, again, that the Association is a splendid example of cooperation, of sharing, of a beautiful Christian friendship and fellowship.

RI-DEEP.	1972591	SUSTEEN STATE	
Chapter	-85-2291	188814	
C-DEED	- NEADOR -	Televis Sun	
	01-0101	74-8101	

Manual for every superiors on experient world (South Inc. 200).

		andersupers A.		
	p-e/s	1-70	3.01	
	E-19	5-32	C-07	
	15-0-0	11 T-68	B-SK E	
5.68	0.40	7.42	X-17	
1.1-2		5-63		

and the farmers and supply page on 10

WARTS OF LEVEL AND DESCRIPTION OF THE PARTY OF THE PARTY

A DECEMBER OF THE PROPERTY OF

Het has antifered and the services of the serv

A STREET, STREET, STREET,

1780kill

## THE MISSIONS MUTUAL FIRE PROTECTIVE ASSOCIATION

Herbert V. Nicholson

The Missions Mutual Fire Protective Association is now in its third year. While no new group has joined the Association during the past year, there have been quite a number of individuals from groups not yet with the Association, who have joined in the "Independent" group. Missions are seriously studying the question and others are holding off till we have a little more of a reserve built up! Missions officially with the Association with full Board approval, if required, are: Methodist (South), Methodist Protestant, Japan Apostolic Mission, Presbyterian Church in Canada, Reformed Church in the U.S. A., Society of Friends, Omi Brotherhood, United Church of Canada, Yotsuva Mission, Young Men's Christian Association Secretaries, Young Women's Christian Association Secretaries, United Brethren, Wesleyan Methodist and several groups in with Independents. Missions in as individuals are, American Baptist North, American Board, Church Missionary Society, Presbyterian (North), Southern Baptist, and United Church of Canada-Women's Board.

At present we are protecting over two million yens' worth of property with the average risk of slightly over four thousand five hundred Yen. The Treasurer has nearly eight thousand Yen in the bank. The maximum risk is now ten thousand Yen and this is only taken on the safest pieces of property. Any amounts over that are placed

with a commercial company.

So far we have had two small fires, only paying out thirty six Yen for damages. If we can keep up this good record everybody will be wanting to join up within the next couple of years. On a rough estimate we have saved 15,000 Yen for our members, besides having nearly eight thousand on hand. The Association is still playing safe with few risks in dangerous localities and nothing very big. Our By-laws would allow us to carry a twenty thousand Yen risk, but the Executive Committee has deliberately kept our best risks, even, down to ten thousand Yen.

There is no question but that this is a very practical thing. It was gone into carefully at first. Some risks have been carried that might frighten the timid; yet they have been entirely justified. As a bit of Christian cooperation and mutual confidence it has proved what can be done if under-

taken in the spirit of Christ.

The present officers of the Association are:-

H. K. Miller, President W. D. Cunningham, Vice-President J. F. Gressitt, Treasurer Roy Smith, Miss Olive I. Hodges, G. R.

Tench (L. S. Albright Alternate Executive)

treated to diver were

H. V. Nicholson, Secretary.

The Denk The second of the state of the second of the state of the second of the secon

# PART IV MISSIONARY OBITUARIES 1934-1935

#### PART

# MISSIONARY OBJETT VILLS

#### PART IV

#### MISSIONARY OBITUARIES 1934-1935

A. Oltmans

#### Mrs. Emily Jane Buncombe

Miss Jane Hansell was born in 1855. She and her sister started a Girls' School in Kingston England, where Mr. Buncombe was curate. They were married on April 23, 1885 and came out to Japan under the Church Missionary Society in 1888. They arrived at Osaka in April and went to isolated work in Tokushima in September. There they accomplished much; churches were built at Tomioka and Tokushima; work was opened at Wakimachi and Muya. Mrs. Buncombe sometimes had five Sunday Schools and children's meetings a week in spite of home claims. Later on in Tokyo she had at one time as many as eight.

Severe influenza two years running shortened their term of service in Tokushima to five and a half years and they took a rather long furlough, returning to Japan in 1896, when they were sent to Tokyo, their home for the rest of Mrs. Bun-

combe's life.

Mrs. Buncombe was one of the group who started the School for Foreign Children and taught in it. Not a few present missionaries owe their earliest education to her. During the Russo-Japan war she visited the Military Hospital at Miyake Zaka and helped with meetings and lantern lectures there. Besides caring for her own young family she found time to help in Mission

work at St. Paul's Church and the Shimbashi

preaching place.

Mrs. Buncombe was in England from 1914 to 1919 when she rejoined her husband in Tokyo, living in Dote San Bancho till after the earthquake of 1923 when they moved to Sasugaya Cho and later to the house in Naka 6 Bancho where she ended her life.

Before the earthquake she began to teach English in the peer's School to the younger boys and continued this for ten years. She was a gifted also as an experienced teacher and was greatly apprecitaed. Prince Sumi, the youngest brother of the Emperor, was among her pupils at the school and she also taught Prince Higashi Kuni and Prince Asaka privately. In 1929 she received a decoration from the Emperor which carried with in the privilege of attending Imperial Garden parties. As Tokyo Commissioner Mrs. Buncombe was active in Girl Guides' organization and practice. Her help is much missed in C.M.S. medical mission work for she did all she could to initiate, develop and support the Free Dispensary in Fukugawa, and then, after the earlier place had been destroyed by the earthquake, the new Sei Ai Iin (Holy Love Dispensary) at Ikebukuro and its Maternity Home. It is said that during her connection with them she collected a total of nearly \\$10,000 for their support.

Mrs. Buncombe's first really serious stroke of paralysis came on Easter Day 1933. After that she was completely cut off from active life though she was still often able to enjoy seeing her friends and hearing about old interests. To one gifted as

she was the invalid existence must have been a great trial, and those who loved her best felt that for her it was a glorious deliverance from captivity when the Call came on Sunday January 13, 1935.

#### Miss M. M. Carpenter

Miss Carpenter was born in Dunellen, New Jersey, and studied in the New Jersey State Normal School, Boston Kindergarten Training School (branch), and (later) Teachers' College, Columbia University. She passed away in Trenton, New Jersey, December 21, 1934, while on a short

furlough following nine years of service.

Though by nature, training and experience a teacher. Miss Carpenter came to Japan in 1895 for evangelistic work with Mrs. Harriet E. Carpenter (not a relative), who was working independently in Nemuro, Hokkaido, Hardship, danger and illness marked her early years in Japan, but she met them all, as a colleague said, "with a brave heart." In 1899 she was designated to Tokyo for work in Yotsuya; then to Mito three years. There followed a period of rest in America and in in 1909 she returned to Tokyo as a teacher in the Surugadai Girls' School, where she served (part of the time as principal) until the school was closed, in March, 1921. This was indeed a bitter experience for her but, characteristically, she met it unflinchingly.

In 1912 Miss Carpenter started work for children in a very poor, neglected section of Koishikawa Ku. This work centers in Starlight Kindergarten No. 1, whose graduates now number more than 500. An interesting feature of this work is

that it receives the hearty support of the priests of two neighboring Buddhist temples, and they often cooperate in neighborhood work. Immanuel Church and Starlight Kindergarten No. 2, Koishikawa, also have received much of Miss Carpen-

ter's thought and effort.

Of unusual interest are the varied tributes of friends to Miss Carpenter's many-sided character: The possessor of a brilliant mind, and positive in her own opinions, she yet was tolerant of contrary opinions. Generous, humble, untiring in service, strongly spiritual, unselfish in her home life, she was. But perhaps oftenest her friends speak of her as having been "great hearted", "a wonderful friend", "a great lover of little children and peculiarly loved and trusted by them."

#### Mrs. J. G. Cleveland

Mary Ella Townsend (Mrs. Joseph G.) Cleveland, aged seventy-seven, Methodist missionary, died March 15, in El Monte, Cal., where she had lived since her husband's death in Japan in 1903. In 1887, five years after her marriage, she accompanied her husband to Japan. Together they served sixteen years in educational and evangelistic work in Sendai, Yonezawa, Hirosaki, Tokyo, and Yokohama. Their two sons and two daughters reside in California.

#### Harper Havelock Coates

Harper Havelock Coates was born in Prescott, Ontario, on February 18, 1865. He was graduated from Victoria College, Toronto in both Arts and Theology, and after a few years spent in

pastoral work in Canada, came to Japan in August 1890 as a member of a self-supporting band under the leadership of Dr. Eby. After three years spent in English teaching, he joined what was then the Canadian Methodist Mission and was appointed to student work at the Central Tabernacle. The same year he married Miss Agnes Wintermute, at that time principle of the Kofu Eiwa Jo Gakko. His work in Japan has been about equally divided between the evangelistic and educational fields. For thirteen years he was a teacher of Theology at Aoyama Gakuin. Since 1917 he has served his Mission successively at Hamamatsu, where he staved fourteen years, then at Kanazawa, and finally for a few months just before his death, at Nagova, October 22, 1934.

Dr. Coates was a most earnest and untiring worker. He was a student not only of theology, but of Japanese life and history as well. He had a knowledge of and facility in the use of the language which was the envy of all who heard him. He was also a careful student of Buddhism, collaborating with his friend Mr. Ishizuka in the production of a monumental work on Honen Shonin, the Buddhist saint.

Dr. Coates will be remembered most for the deep piety and earnest devotion of his life. He was always and everywhere a missionary. Through all his work there was one great ambition, to follow his Master and build up the Kingdom. His kindly patience and sympathy brought to him a host of friends among the Japanese. The untiring zeal and self-sacrifice of his life were most convincing proofs of his sincerity and the vital quality of his Christian faith. To the very end he was

ever the Happy Warrior, "that every man in arms should wish to be",-a loyal and zealous soldier of the King.

#### Miss Clara A. Converse

Miss Clara A. Converse was born on a Vermont farm April 18, 1857. She died at Kanagawa Ku, Yokohama on January 24, 1935, at the age of 78. On her graduation in 1883 she accepted a position in Vermont Academy and taught there for five years.

Miss Converse arrived in Japan under appointment of the Women's American Baptist Foreign Mission Society on January 25, 1890, to take over a small handful of girls who had been gathered together by Mrs. Nathan Brown in her home at 67 Bluff, Yokohama. Classes had been in session for a couple of years but with the arrival of Miss Converse as the new Principal things began to take more definite form. A lot was secured at 34 Bluff and in the buildings newly erected in 1891 the real work of a full-fledged intitution of learning was inaugurated under the name of The Mary L. Golby School.

In order to avoid duplication of effort and in order to draw some other sections of the growing city of Yokohama the school was removed to an outlying section of the city. Government recognition was sought and granted in due course and the name of the school registered as Soshin Jo Gakko-The Truth-Seeking Girls' School.

The steady growth of the institution in numbers. influence and reputation has been a tribute to the administrative ability of Miss Converse and the corps of devoted workers which she was able to draw around her. The splendid cooperation between Miss Converse and her staff have been a demonstration of the power of Christian idealism directed to a definite end: namely, the elevation of the status of women in this empire through

education based on Christian principles.

In recognition of Miss Converse's work His Imperial Majesty was pleased in 1929 to confer upon her the decoration of The Blue Ribbon Medal "for forty years of meritorious service to the Empire in the field of education." It is worthy of note also that at her funeral service special recognition was again granted her from the Ministry of Education of the Imperial Government, which was equivalent to a posthumous raising of her

rank had she been a Japanese subject.

During the years that the institution over which she presided was located on the Bluff she maintained at no little personal cost to herself in time and money a small preaching place in a crowded section of Minami Ota from which not a few strong Christian laymen developed. Further, one of the first things she did when the school was moved to the suburbs was to establish a preaching place in the densely populated section west of the railway tracks in Kanagawa. From a modest beginning this place has developed into a selfsupporting church which has in turn caught the spirit of sharing its message of the fuller life in Christ with the people of its own immediate community. Only live seed can germinate in such fashion.

#### Mrs. Margaret James Evans

Mrs. Ezra Evans, nee, Miss Margaret S. James,

who served as a teacher in the Friends' Girls' School, Tokyo, from September 1922 to July 1924, died suddenly in Philadelphia on October 3, 1934, in her forty-fourth year. Before coming to Japan she had taught for ten years in the Friends' School near Philadelphia. She obtained a leave of absence as she wished to give some part of her life to missionary service. After her return to America she became superviser of a number of the smaller Friends' Schools. Finding this work too strenuous she undertook regular teaching again, continuing until the summer of 1931 just before her marriage. She was a valuable member of the Friends' Mission Board in Philadelphia. Both as a teacher and Board member her sympathetic and clear understanding of personal problems made her a valued adviser and friend.

#### The Rev. A. R. Fuller

The Rev. A. R. Fuller was for many years a missionary of the Church Missionary Society. He went out in 1882 to the Mid-China Mission and was stationed at Shae-hing under Bishop Moule, but in 1886 he had to return home invalided. After furlough he was transferred to Kyushu in South Japan, and in 1888 he went to Nagasaki where the rest of his missionary career was spent. When the Japan Mission was divided he became the Secretary of the Kyushu Mission; in those days the work of the secretariat entailed a good deal of bookkeeping, and there was also in the Treaty Port a large British population for whom Sunday services were provided by the resident missionary of the C.M.S. Missionaries coming in to Nagasaki for the renewal of their passports also made demands on the Secretary's time. Into all this detail work, Mr. Fuller heartily threw himself in addition to the preaching and itinerating in the district. He even became a mason in the hope of gaining influence with the men of the

British community in Nagasaki.

In 1909 family reasons compelled him to stay in England and he was appointed Organizing Secretary for the Manchester district of the C. M. S. and among other ways of trying to rouse interest in the district he arranged for smaller exhibitions in Rural Deaneries. During his period of office he was offered several livings, and after some years of strenuous work he accepted a large, poor living Manchester in the gift of Bishop Knox. This proved a big strain on his strength, and he eventually had to retire, and went to live at Birkdale. This again had to be given up and he spent the last three years of his life at the Homes of St. Barnabas at Dormans, where Mrs. Fuller lived with him; she died in London in 1932. A few weeks ago he went to live with his married daughter at Hull, where he passed away on December 22, 1934.

He had a genius for making friends and was much respected and loved by both Japanese and foreigners in Nagasaki and by many among whom

he lived and worked latterly in England.

#### Miss Kate Harlan

Miss Harlan, a native of Columbia, Tennessee, came to Japan at her own charges early in 1890. She was without any appointment other than the call of the Holy Spirit, saying "I have come to help in the work". She was in Japan but sixteen

months, being called home by a death in her family and yet, during that little while, she was used of God to accomplish a monumental work. In the Year Book of the Southern Methodist Mission for 1934, there is a picture, with the title "Fruit of Miss Harlan's Work in Japan," showing the following men and their wives; -Kiroku Hayashi, Secretary of the Middle School of Kwansei Gakuin University; Rev. Kinji Nakamura, who has been in the pastorate for forty years and is now the Presiding Elder of the Kobe District of the Japan Methodist Church: and Rev. Zensuke Hinohara. for fourteen years the successful pastor of the Kobe Central Methodist Church and now honored President of the Hiroshima Womans College. These, with several others were the results of her vear's service at Yamaguchi.

When Dr. W. R. Lambuth, the founder of the Southern Methodist Mission in Japan was appointed the Missionary Secretary of his church in the United States, Miss Harlan became his private secretary and served in that position about fourteen years. When he was chosen as one of the Bishops of the church, she continued to serve as his secretary till his death, some ten years later. For a number of years, because of the poor health of Mrs. Lambuth, she was a member of the family. Of this period, Bishop Lambuth wrote,—"Then there is the friend who has stood by us through thick and thin, without whom I could not have made those visits to Japan, China, Korea,

Africa and South America."

Miss Harlan died at the home of her brother at Hatboro, Pennsylvania, June 1, 1933, in the 74th year of her age and was buried there in the beautiful cemetery attached to the Episcopal Church.

#### The Rev. James Hind

A missionary career of forty-five years was brought to a close by the death at Karuizawa on August 31, 1934 of the Rev. James Hind of the Church Missionary Society, following a serious

illness and operation.

His home for the greater part of his life in Japan was at Kokura in northern Kyushu, but for the last nine years he had lived in the neighbouring city of Tobata. The visible memorial of his labours is a line of Japanese churches at Moji, Kokura, Tobata, Yawata, Wakamatsu, and also at Nogata in the coal-mining district to the south.

At the time of the Russo-Japanese War he and his wife were given absolute freedom to visit and teach in the three great military hospitals at Kokura, and in those years over six hundred men professed to experience forgiveness of sins through Jesus Christ. For many years after that men whom he happened to meet when travelling by road or rail would introduce themselves as having been taught by him in hospital.

Mr. Hind was born at Harrow in 1861, and was educated at Framingham, Suffolk, and at Queen's College, Cambridge. After practising for a short time as a solicitor he was called to the Ministry and was ordained to a curacy at All Souls' Church, Langham Place, London. Two years later he sailed for Japan.

The funeral service was held at Christ Church, Karuizawa, on Sunday September 2nd, at 2 p.m. There was a large congregation, for James Hind was greatly loved and respected, not only as a keen missionary but as a Karuizawa summer resident of some thirty years standing. He had been famous in his time as a tireless walker, and he had a remarkable knowledge of the mountain tracks and roads—knowledge which he put at the disposal of others in the handbook on "Walks and Excursions" issued by the K.S.R.A.

#### Miss Y. Mae Kin, M.D.

Y. Mae Kin, a native of China, was adopted by Dr. and Mrs. D. Bethune McCartee for some years missionaries of the Presbyterian Church in China. They gave her all the advantages of a Christian home and a thorough education. She took a medical course in the United States where she made a brilliant record. The McCartees moved to Japan in 1888, Dr. Kin accompanying them, and were attached to the Japan Mission of the

Presbyterian Church.

Dr. Kin became a member of the Southern Methodist Mission in October 1889 and her first appointment read "Dispensary and Training School for Nurses". The former was soon opened in Hyogo, and also an office in Kobe. Trained nurses were very scarce in Japan forty five years ago and the poorer classes received but little attention from "foreign trained doctors" and so there was large opportunity for such service; but Mission money was scarce and the equipment meager and so, after a trial of about a year and a half, the medical work was given up and Dr. Kin retired from the Mission.

The details of her later life and service are but meagerly known. She spent some time in the

United States where she made a lecture tour in which she attracted much attention in the larger cities. For several decades she lived in Peiping and was engaged in medical work under the local government. She died there in the spring of 1934.

#### Miss Amy Gifford Lewis

Miss Amy Gifford Lewis was born in Fredonia, New York, October 12, 1874. Later the family moved to Jamestown, New York, where she finished her high school course in 1892 and the same year entered Goucher College from which she was graduated in 1896 and received the Goucher College scholarship at Woods Hole, Mass.

As a missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church she reached Japan on March 17, 1898 and was appointed Superintendent of Day Schools in Yokohama. This position she held, when not on furlough, until she became Principal of Aoyama Jo Gakuin, Tokyo, in September, 1907. In the spring of 1910 she left again on furlough, via Siberia and Europe, and attended the Edinburgh Conference as a visitor. Her health did not permit her to return to Japan and in 1916 she was elected Secretary of the General Office of the Society at 150 Fifth Avenue, New York City, where she served with distinction for eighteen years. In July, 1934, she left the office for Clifton Springs Sanitarium, New York, where she died on October 10.

Miss Lewis brought to her work sincerity, sympathy, vision, energy and efficiency. All that she

touched was strengthened and enlarged. It was while she was at Aoyama that the Educational Department, the Mombusho, granted recognition to the high school. This was the first school to apply for the privilege while keeping the Bible as

a part of the curriculm.

As Secretary of the General Office she was brought into touch with the leaders of the religious life of the day and made her contribution through interdenominational committees to the "furtherance of the Gospel". But while she had a wider field of service to individuals and movements than she had as a missionary, Japan continued to claim her heart's devotion. After one year in Japan she wrote: "There has never come a doubt but that this is the Father's place for me. There have been greater responsibilities, deeper sorrows than I had ever known before; but it is not true with me that my 'college days were the happiest'; for, with sorrows and responsibilities, have come deeper joys and richer blessings." In such a spirit she calmly awaited the end, and her last days were glorified with perfect faith and its reward, peace that passeth understanding.

#### Rve. D. R. McKenzie, D.D.

There passed away at the Tokyo Sanitarium Hospital, Ogikubo, Tokyo, on the morning of April 1st, 1935, Rev. D. R. McKenzie, D.D., senior member of the Mission of the United Church of Canada, and for twenty-five years Secretary-Treasurer.

Dr. McKenzie was born at Culloden, Ontario, Canada, on Feb. 16, 1861, and had just entered into his seventy-fifth year at the time of his death.

Dr. McKenzie began his work in Japan in the

Higher School in Kanazawa in 1887 as a member of the self-supporting band of young volunteer missionaries from Canada. Three years later he joined the newly organized Mission of the Canadian Methodist Church. Twenty years of his life were spent in the West Coast district as teacher and missionary superintendent. In 1908 he was appointed Secretary-Treasurer of the Mission and in 1910 he moved to Kobe, where he took an active interest in the Kwansei Gakuin. In 1913 he moved to Tokyo and was for a time superintendent of the work at the Central Tabernacle in Hongo, residing in that city until his retirement in the spring of 1933.

Dr. McKenzie was the founder of many churches both on the West Coast and elsewhere. During the Russo-Japanese War he and his wife became greatly interested in Christian social work among the families of the soldiers at the front. One aspect of their work was the founding of the Kanazawa Orphanage. Throughout his 48 years of service in Japan he maintained an active interest in Christian Educational Work. He had for many years a large share in the organization and development of the Kwansei Gakuin and the Canadian Academy. He was prominently connected with many interdenominational projects such as the Federation of Christian Missions, and the National Christian Council.

"Conservative in faith, liberal in theology, progressive in politics, ecumenical in ecclesiasticism, he was the friend and servant of all." (Quoted from the Memorial Address delivered by Rev. C. J. L. Bates, D.D., President of Kwansei Gakuin).

#### Rev. Fred Merrifield

Dr. Fred Merrifield died on February 7, 1934. at the age of 61 He came to Japan in November. 1904, and was obliged to return to America in March 1907, on account of ill health. During the three years he was in Japan he taught in the academy of the American Baptist Foreign Mission Society, which is now the middle school of Kwanto Gakuin, and in Waseda University. Mr. Merrifield entered sympathetically into the problems of students and was earnest in his endeavors to help them to find a full rich life in Christ. He felt the need of clean sports and had no small share in the introduction of baseball into Japan. For some years before his death, Dr. Merrifield was a professor in the University of Chicago Divinity School.

#### Miss Mira B. Moon

Miss Mira B. Moon, instructor of English at the Tokyo 8th Middle School and for over 20 years a resident of Tokyo, who was severely injured in an automobile accident in Aoyama, passed away at 6:10 o'clock in the morning of Feb. 12, 1935, at the Japan Red Cross Hospital in Shiba. Funeral services were held in the college chapel at Aoyama Gakuin where Miss Moon was formerly a teacher for many years.

Miss Moon was born in Cleveland, Ohio in Dec., 1882, and was graduated from Ohio State University, majoring in natural science. Twenty-five years ago she came to the Orient to study the flora and fauna of Japan and China and after a brief trip back to the U.S. she returned to Japan with

a desire to stay and teach among the Japanese. She first taught classes in English at the Seisoku English School in Kanda for two years and then became a teacher at the Aoyama Gakuin where she remained from 1913 to 1931. She was regarded as an enthusiastic leader of students and made a name as an organizer and teacher of a Bible class, the membership of which numbered over 1,000 during the years she conducted it. Students from other institutions joined her class and received guidance in the study of the Bible.

From 1913 until her death Miss Moon was active as an English instructor at the Tokyo Eighth Middle School and at the Young Women's Christian Association.

Miss Moon's death is mourned by a large circle of Japanese and American friends and colleagues in the various schools in which she taught as well as by many students. It was characteristic of Miss Moon's fine Christian spirit that she earnestly besought the police authorities not to punish the youthful chauffeur who was the cause of her death. The authorities were so deeply impressed by this that they granted her request.

#### Rev. Jairus Polk Moore, D.D.

Dr. J. P. Moore, retired missionary of the Reformed Church in the U.S., died of pneumonia on Feb. 7, 1935 at Lansdale, Penn., at the age of 87. After some years of service in the pastorate in America, Dr. Moore, accompanied by Mrs. Moore, arrived in Japan in 1883 and continued in the active service until 1925. Their first field of labor was Tokyo, but their desire to get into close

touch with the people led them to be among the first missionaries to leave the foreign settlement and move out into the city. They were hired to teach in a school in the Bancho district where they soon succeeded in gathering people around them and in winning enough converts to form a congregation which later became a part of the widely-known Fujimi Cho Church. Among the first converts was Nobuyuki Nakajima who later became the first president of the House of Representatives of the Japanese Diet. While located there Dr. Moore was also asked to become teacher of English in the Peers' School, the first foreigner thus employed. Among the students at that time was the future Emperor Taisho.

Meanwhile the base of the Mission of the Reformed Church in the U.S. was removed to the North with Sendai as the center. In consequence of this, Dr. and Mrs. Moore were also removed north and located at Yamagata where Dr. Moore. in connection with teaching in an English school. also soon succeeded in establishing a flourishing congregation. Later they were removed to Sendai where Dr. Moore, together with teaching in the Tohoku Gakuin Theological School, superintended the evangelistic work in the Sendai region. Still later they were removed to Tokyo again to revive the Mission's work within the city and in Saitama Prefecture. And again, still later Mrs. Moore having died meanwhile, Dr. Moore removed back to Sendai, the scene of his last labors in Japan. While stationed there he married Miss Anna Thompson of Ferris Seminary, Yokohama, whose years with him were destined to be

few, for she died in 1922. After his retirement Dr. Moore married a third time.

The outstanding characteristics of Dr. Moore's life as a missionary were love for, and appreciation of, the Japanese people, together with genial relations with his missionary colleagues as well as other foreigners, especially in the early days in Tokyo. The Moore home was always characterized by warm and refined hospitality to Japanese and foreigners alike. As an evangelistic missionary Dr. Moore's chief strength lay in his gift of being able to encourage the Japanese workers laboring in his field. By his fellow missionaries as well as by many others Dr. Moore was respected and loved to the end,—the end of a long and notable missionary career.

# Rev. Christopher Noss, D.D.

The Rev. Christopher Noss, D.D. of the Reformed Church in the U. S died at 6 P.M. Dec. 31, 1934. Dr. Noss was born in Huntingdon, Indiana, Sept. 23, 1869. He received his academic education at Franklin and Marshall College, Lancaster, Penn., from which institution he graduated in 1888. After his graduation Mr. Noss taught for three years in the State Normal School at Kutztown, Penn. There be met Miss Lura Boyer, a student in the school, whom he afterwards married. Meanwhile he prepared himself for the Christian ministry studying at Lancaster (Reformed Seminary), New York (Union Theological Seminary) and Berlin.

Upon completing his theological preparation Mr. and Mrs. Noss came to Japan to engage in

Missionary work. He became professor of Church History in what is now known as North Japan College, Sendai. In this work he was engaged till 1904 when he left for the United States with his family and was detained there for five years on account of Mrs. Noss' health. During those five years he was professor of Systematic Theology at the Reformed Theological Seminary in Lancaster, Penn. Mrs. Noss died there on February 26 1905. On July 14 1909 Dr. Noss was married to Miss Carol Gay, a teacher in the Shippen School for Young Ladies at Lancaster, Penn. In that same year Dr. Noss and family returned to Japan and were stationed in the city of Waka-Dr. Noss' tireless energy and great capacity for work developed a large field of operation in Fukushima Prefecture. He took an especial interest in Minami Aizu, a remote and rather inaccessible and behind-the-times region in the mountainous interior. With one or two companions he made periodic trips, largely by bicycle, to that section and regularly found a cordial welcome.

Dr. Noss enthusiastically worked for the organization of what is now called the Sendai Seishin Kwan. It is an interdenominational agency for the propagation of Christ's Gospel through newspapers and correspondence.

In the latter part of 1931 the Noss family went to America on furlough. Dr. Noss returned to Japan alone, Mrs. Noss being detained by the ill-

ness of one of the children.

Dr. Noss was liberally endowed mentally; he had an immense capacity for work; and his linguistic ability was well-known. Some widely-used

books were the fruit of his literary labors: A Textbook of Colloquial Japanese, an English translation and revision of Dr. Rudolph Lange's Japanisches Lesebuch and later a mission-study text-book called Tohoku—the Scotland of Japan.

The fine moral qualities of Dr. Noss's life, his deep religious faith, have helped to enrich the lives of others and his works do follow him.

# Frederick Parrott

From his home in Bournemouth, England, on December 31, 1934, Mr. Frederick Parrott en-

tered into rest. He was 64 years of age.

In 1890 Mr. Parrott came to Japan as a Lay Member of the C. M. S. and in October, 1899 accepted the position of Agent of the British & Foreign Bible Society. At that time the Bible Societies-the A. B. S., the B. & F. B. S. and the N. B. S. S .- worked under the direction of a Japan Committee and had their headquarters at Yokohama. During the first four years Mr. Parrott was associated with the Rev. H. Loomis, Agent of the A. B. S. At the end of 1903 the Bible Societies effected division of territory, the American Society taking the Eastern part of the country with offices at Tokyo and the British Societies the Western part with offices at Kobe. Mr. Parrott removed to Kobe where he lived until he returned to England in 1930.

Taking up residence at Bournemouth, he, with Mrs. Parrott lived in retirement, but as far as health permitted he served the Bible Society as a deputation. In 1932, owing to heart conditions, he had to cancel all engagements. On the 29th of

November last he was taken violently ill with a peritonsillar abess and two days latter was removed to a nursing home. Local symptoms being overcome he returned to his home on December 13th. Heart symptoms, however, caused complications and during the remaining days of his life he suffered greatly, the only sleep obtained being induced by hypodermic injection of drugs.

By a strange co-incidence, Professor Takayoshi Matsuyama, a veteran translator of the Bible into Japanese and a friend and associate of Mr. Parrott, passed to his reward on January 4th. A Memorial Service for these two devoted servants of the Lord, who had served the cause of the Kingdom of God in Japan, through His Word, faithfully and well for so many years, was held in St. Michael's Church, Kobe, on Jan. 18th, being attended by representatives from many parts of Japan. At the close of the service a Japanese who had been associated with Mr. Parrott for over 30 years handed the writer a letter to be sent to Mrs. Parrott, which concluded with the very beautiful expression, "Mr. Parrott has left no child, but we Japanese whom he loved so well are his heirs to carry on his faithful name. To Mrs. Parrott who survives him we offer Christian sympathy, praying that in her bereavement she may be comforted and sustained."

# Miss Margaret W. Rhoads

Margaret Whitall Rhoads' service in Japan as a teacher in the Friends' Girls' School, Tokyo, from 1921 to 1922, was brief, but during the ten years which followed her return to the United States she gave herself devotedly and unreservedly for Japan as General Secretary of the Foreign Mission Board of Philadelphia Yearly Meeting of Friends, resigning only when compelled by ill-health to do so. Her life was an inspiration to all with whom she came in contact, and there are many both in Japan and in the homeland to whom the memory of her is a stimulation and encouragement. She passed away at Aiken, South Carolina, in March 1934.

# Martha Helen Russell

Martha Helen Russell was born in West Paris, Maine, in June, 1864. She obtained her early education at Maine Wesleyan Seminary, Kent's Hill, Maine, and at the same school completed a college course for women. After graduating she spent several years teaching and then went abroad for two years to study French and German which studies exclusively she taught for some time. While at Napa College, California, she felt a special call to mission work, gave her life to this calling, and was shortly sent to Japan by the Pacific Branch of the Woman's Foreign Missionary Society.

For a period of thirty years, with the exception of about eight years when she returned to America to be near her mother who was ill, she remained in Japan, first teaching in Nagoya, later as principal of Aoyama Girls' School and for eleven years previous to her retirement she was head of the Hirosaki Girls' School. After her retirement she taught for two years in a western college, then studied at Berea college, Kentucky,

where, the day before she was taken ill, she had been engaged as one of the faculty. She died on August 1, 1934, at the home of her sister in Farmington, Connecticut, at the age of 70.

# Mrs. Dora Schoonmaker Soper

The passing of Mrs. Dora Schoonmaker Soper recalls the beginnings of work in Japan under the Methodist Episcopal Church, especially of that under the Woman's Foreign Missionary Society, for Miss Dora Schoonmaker was their first worker sent to this field.

That she was a young woman prepared for pioneer work is evident from her history. As a girl of eleven years of age while reading a life of Harriet Newell she had wrestled with the conviction that she too was destined for service in a foreign land. Then two years later came the death of her father leaving her to face with her mother many hard experiences incident to providing for a large family. From the high school in Channahon, Illinois, she was graduated in 1869, then taught school and when the hour of decision came was doing office work for Mrs. Jennie F. Willing, one of the secretaries of the Society.

Mrs. De Pauw of Indiana, deeply impressed with the need of Christian work for women and girls in Japan, had offered to the Society \$1,000 for the purpose of making a beginning, provided a young woman could be found to go out immediately. Dora Schoonmaker when asked if she would go had the courage to say she would, and her saintly mother the grace to say, "I'm honored to think that God has called my daughter to His

work in a foreign land." So a few months later, on Oct. 28, 1874, when she was not yet twenty-three years old, Dora Schoonmaker landed in Yokohama having made the long journey alone. Hearty was the welcome extended to her by the superintendent of the mission and by Dr. and Mrs. Julius Soper with whom she found a home for the first year of adventuring in Tokyo.

Miss Schoonmaker was in Japan until November 3, 1879, but during these five years, with the cooperation of Mr. Sen Tsuda, she laid the foundations for the school later known as Aoyama Jo Gakuin. During these few years she saw the little group of five students with which she began increase to nearly fifty, and the one little room give place to two substantial buildings. Then feeling that the pioneer work to which she had been called was finished, she returned to America to become the wife a few months later of Professor D. S. Soper. Never again did she visit Japan but her love for the school never failed and she followed its progress in thought and prayer and service until the time of her crowning.

Dora Schoonmaker Soper was born in Olive, Ulster County, New York, November 14, 1851 and died in Eagle Rock, California, December 5, 1934.

# Rudolf Bolling Teusler, M.D.

Rudolf Bolling Teusler was born in Rome, Georgia, February 25th, 1876. His father Rudolf Teusler was born in Germany, in 1838, graduating from a German University, and in 1861, with three friends, he came to New Orleans, enlisted in the Confederate Army and fought throughout the Civil War. In 1865 he married Mary Jefferson Bolling, daughter of Doctor Archibald Bolling of Lynchburg, Virginia, seventh in direct descent from the marriage of John Rolfe and Pocahantas, daughter of the Indian Chieftan, Powhatan.

He received his early education in private schools and Nollies Academy, Richmond, graduating from the Medical College of Virginia, Class of 1894. He began the practice of medicine in the fall of 1894 as assistant to Doctor Lewis Bosher; at the same time he was appointed instructor in Pathology and Bacteriology in the Medical College of Virginia, in 1898 becoming assistant professor of Bacteriology; from 1894 he was assistant surgeon in the Richmond City Free Dispensary.

Following six years practice in Richmond, he was appointed medical missionary to Japan by the American Protestant Episcopal Church, arrived in Tokyo in January, 1900, and began his work in St. Luke's, developing it from a cottage hospital of twelve beds to its present status of St. Luke's International Medical Center, with three hundred and forty-two beds, a large out-patient

department, and associated activities.

Immediately following the entrance of the United States into the World War, he volunteered for service in France. In July 1918 he was appointed American Red Cross Commissioner to Siberia, with the rank of Lieut.-Colonel. He remained in service in Siberia until the autumn of 1921, with two visits during that time to Washington, D. C. in connection with his work. He was decorated with the Order of Saint Vladimir (Russian) and the War Medal (Czechoslovakian), the

Order of the Rising Sun, Fifth Class (Japanese).

Dr. Teusler was a member of Asiatic Society, Japan Society of New York, Tokyo Surgeons Association, and American Medical Association. He was physician to the British Embassy, Tokyo, 1908-1914; physician to the Italian, Mexican and Russian Embassies; physician to the American Embassy, by Government appointment, from 1920 until his death. In 195 he was appointed Director of St. Barnabas' Hospital, Osaka, by the American Episcopal Church. For many years he was Chairman of the Committee for Furthering Graduate Medical Study in the United States, of young Japanese physicians.

On July 21, 1898, he married Mary Stuart Woodward, of Richmond, Virginia. They had four children, Mary Stuart Funsten; Virginia Bolling Crowe; Mildred Minor Teusler; Rudolf Bolling Teusler, who is now studying medicine at the University of Virginia.

Doctor Teusler died on August 10th, 1934, from

heart disease.

# A. Paget Wilkes, B.A.

A large number of people are mourning the loss of Mr. A. Paget Wilkes. After leaving Oxford, he came out to Japan to work with the Rev. Barclay F. Buxton, M.A., at that time in Matsuye. This was in 1897. He gave himself very earnestly to language study and even from his earliest days his spiritual message made a very deep impression on the Japanese. He returned to England and in 1903 he founded the Japan Evangelistic Band. Coming back to Japan that same year,

and making his centre in Kobe, he built the Kobe Mission Hall; opened a small Bible School; and spent much time conducting Conventions for the Deepening of Spiritual Life in various parts of the land. His work enjoyed rich blessing from God and today the Japan Evangelistic Band consists of over 20 missionaries and over 100 Japanese evangelists and wives, the School also has 40 to 50 students in training.

But Mr. Wilkes' ministry and influence became worldwide. He was used to stimulate the work in countries as far afield as China and Africa, and it probably is no exaggeration to say that there is hardly a country where Christian work is being done that does not contain someone who testifies to having been helped spiritually through the ministry of A. Paget Wilkes.

His "Dynamic" series of books on the Spiritual Life are well known. He also wrote a number of smaller publications which have been much appreciated. In 1925, owing to failing health, he gave up the leadership of the work on the field and travelled abroad very considerably. In 1934 his physical trouble, high blood pressure, became much worse, and after lying in a very serious condition for about three months, he passed away on October 5, 1934. One of his last acts was to lead to Christ the nurse in attendance on him.

# Mrs. Thomas C. Winn

Miss Florence J. Bigelow was born March 18, 1867 in Batavia, N. Y., and died in Pasadena, California on June 25, 1934.

After graduating from the Batavia, N. Y. High

School and completing the course at the State Normal School at Genesee, N. Y., Miss Bigelow taught for a number of years in New York State. In 1907 Miss Bigelow came to Japan as a missionary of the Japan Mission of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., in which Mission her sister, Miss Gertrude S. Bigelow had already been working for a number

of years.

For seven years, Miss Florence Bigelow assisted her sister in the Kojo Jo Gakko in Yamaguchi, and when that school was united with Sturges Seminary of the Japan Mission of the Reformed Church in America (Nagasaki), forming the present Sturges Seminary (Baiko Jo Gakuin) in Shimonoseki, both sisters went with their school to Shimonoseki. Here "Miss Florence" continued her teaching until her marriage in 1917 to Rev. Thomas C. Winn.

The next six years following her marriage with Dr. Winn were spent in Manchukuo where she proved a very able co-worker with her husband in his work there, making a very definite place for herself among the Japanese women in the

places where they resided.

In 1923 Dr. and Mrs. Winn were honorably retired by their Board, but continued on in Japan for a while. After the death of Dr. Winn in 1931, Mrs. Winn returned to the U.S.A. and joined her sister, Miss Gertrude Bigelow, in Pasadena, California, where the two had been living together until Mrs. Winn's death.

Mrs. Winn's life was one of quiet, helpful, unselfish, unobtrusive service. It was when leaving the home of a blind woman that she slipped on the stairs, fell the rest of the way down, breaking her left shoulder and bruising herself badly otherwise. The broken shoulder mended normally, and plans were being made for her return home from the hospital after a few days, but this way not the Heavenly Father's plan. Early on the morning of June 26, Mrs. Winn slipped quietly away from her earthly tabernacle into the "mansions prepared" by Him whom she loved and whose life was reflected so faithfully in her own.

# PART V

# DIRECTORIES AND STATISTICS

1 × 1

SHEET ONLES

# PART V

# DIRECTORIES AND STATISTICS

# English Speaking Congregations

# 1. TOKYO

HOLY TRINITY CHURCH (American Episcopal), Aoyama, 1 Cho-

Acting Chaplain: Rev. Frank H. Moss, Jr.,

St. Luke's Hospital, Tsukiji, Tokyo.

Treasurer: Rev. C. H. Evans, American Church Mission, Ikebukuro, Tokyo. Sunday Services:

8:00 a.m., Holy Communion

11:00 a.m., Morning Prayer and Sermon. On the first Sunday in the month, Holy Communion and Sermon. Thursdays and Holy Days:

Holy Communion at 8:00 a.m.

ST. ANDREW'S CHURCH (Anglican) ligura 1 Chome, Shiba Park,

Chaplain: Rev. C. K. Sansbury, Seikokwai Shingakuin, 1612 Ikebukuro, Toshima-ku, Tokyo.

Chairman of the Church Council: H. E. The Canadian Minister. The Canadian Legation, Tokyo.

Secretary: Mr. G. S. Carey, 19 Hirakawa cho, 2 Chome, Kijo-

Treasurer: Mr. L. V. Allen, 25 Daimachi, Akasaka-ku, Tokyo. President Ladies' Guild: Lady Clive, The British Embassy,

Regular Services:

On Sundays: 8:00 a.m., Holy Communion

11:00 a.m., Morning Prayer and Sermon. Holy Communion on first and third Sundays at noon.

Other Days: Holy Communion on Tuesdays at 7:30 a.m., and on Saints' Days at 8:00 a.m.

(Evensong is said every Sunday at 5:30 p.m. in Central Theological College Chapel at Ikebukuro)

TOKYO UNION CHURCH, 4 Onden, Meiji Jingu Dori, Aoyama.

Acting Minister and Chairman of the Board: Rev. Willis Lamott, 1 Meifi Gakuin, Tokyo.

Clerk of the Board: Mr. R. L. Durgin, Y. M. C. A., Mitoshiro Cho, Kanda, Tokyo.

Treasurer: Mr. F. S. Thomas, 665 Marunouchi Bldg., Tokyo. Supt. Church School: Mr. Paul Oltman, Meiji Gakuin, Shirokane, Mita, Shiba, Tokyo,

Regular Services:

2:45 p.m., Church School

4:00 p.m., Service of Worship.

(During July and August, Vespers at 5.00 p.m.)
President Women's Society, Mrs. T. T. Brumbaugh, 65 Miyashita-cho, Koishikawa-ku, Tokyo.

VOKOHAMA

CHRIST CHURCH (British-American Episcopal), 234 Bluff, Yokohama. (Telephone: Honkyoku (2) 6128)

Chaplain: (vacant) (Bishop Heaslett in charge)

Chairman of the Board: Mr. E. Hamilton Holmes, C.M.G.

Secretary, Mr. C. E. H. Druitt.

Treasurer: Mr. N. G. Whitmore

Regular Services:

8:00 a.m., Holy Communion.

9:45 a.m., Children's Service (except in the sum-

DESCRIPTION OF PERSONS ASSESSMENT

Dall Smallered

SCOTTLE

10:45 a.m., Morning Prayer and Sermon.

11:40 a.m., Holy Communion (first and third Sunesell yntimes days).

6:00 p.m., Evening Prayer and Sermon (except in the summer).

(On Saints' Days, Holy Communion as anon manformary nounced)

YOKOHAMA UNION CHURCH, 66-B Bluff, Yokohama.

Pastor: Rev. Harold W. Schenck (residence adjoining church). Chairman of the Board: Dr. D. C. Holtom, 1778 Minami Ota Machi, Naka-ku, Yokohama.

Treasurer: Rev. R. H. Fisher, 1327 Minami Ota Machi

Secretary of the Board: Rev. H. V. E. Stegeman, Ferris Seminary, Yokohama.

President Women's Auxiliary; Miss Olive I. Hodges, 124 Maita-Machi, Yokohama

Supt. Church School: Rev. H. W. Schenck.

Regular Services:

9:30 a.m., Church School

11:00 a.m., Service of Worship (The Sacrament of the Lord's Supper is observed on the second Sunday of October, January and April, and the fourth Sunday of June).

3. KOBE

ALL SAINTS CHURCH (Anglican-American Episcopal), Tor Hotel Road.

Chaplain, Rev. J. C. Ford, M.A., 53 Nakayamate Dori, 3 Chome. Chalrman of Directors; Capt. F. H. Gegen. OTENT

Hon. Treasurer; G. W. Land, Esq.

Sunday Services: Holy Communion, 7 a.m. and 8 a.m.

1st and 3rd Sundays also at 11.45 a.m. Children's Service, 9.45 a.m.

-10-1 --- 1722 ----

Morning Prayer & Sermon, 6.00 p.m.

Weekday Services: that party had by South dayout Jones Morning Prayer, 7.45 a.m.

Evening, 6.00 p.m.

Holy Communion, Fridays and Saints's Days, 7.00 a.m.

KOBE UNION CHURCH, 34 Ikuta Cho, 4 Chome (Near Kano-cho, 2 Chome, Car-stop)

Pastor: Rev. W. J. M. Cragg, D.D., Kwansei Gakuin, Nishinomiya (Telephone: Nishinomiya 620)

Secretary: Rev. H. C. Ostrom, D.D., 51 Shinohara, Nada-ku Supt. Sunday School: Rev. G. K. Chapman

Assistant Treasurer: Mr. C. Macpherson, 85 Kitano-cho, 1-chome.

President Women's Auxillary: Mrs. K. A. Parker Regular Services:

9:45 a.m., Sunday School 11:00 a.m., Morning Worship

6.00 p.m., Evening Worship

7:45 p.m., (Wednesday) Bible Study Group 7:45 p.m. (Thursday) Prayer Meeting

The Lord's Supper is observed (Morning) first Sunday of each month; (Evening) third Sunday of each month.

The Women's Auxiliary meets the fourth Friday, 3:00 p.m.

The Church Committee meets the first Wednesday, 8.00 p.m.

#### 4. NAGASAKI

NAGASAKI UNION CHURCH: The Nagasaki Episcopal Church— The Nagasaki Union Church (Services at the Seaman's Home Chapel, 26 Oura, Nagasaki).

The Union Church:

JUNE DAKE

Chairman: Rev. F. N. Scott, D.D. Secretary: Miss Vera Fehr Treasurer: Miss Taylor

The Episcopal Church:

Hon. Chaplain: Rev. Canon A. C. Hutchinson Secretary-Treasurer: Mr. E. R. S. Pardon

Sunday School Superintendent: Miss Taylor

Regular Services:

Sundays, Seamen's Home: 4:30 p.m. First and Third Thursdays: 8:00 p.m. Sunday School, Seamen's Home: 9:30 a.m. English Communion Service, Seamen's Home, first Sunday: 8:00 a.m.

5. NAGOYA

A union service of worship is held every Sunday at 3.45 p.m. in the St. John's Episcopal Church (Yohane Kyokai), Higashikataha Machi, Higashi Ku, Nagoya.

#### 6. KYOTO

ST. MARY'S EPISCOPAL CHURCH, Maruta Machi, Hiromichi, Kado.

Acting Pastors: The Rt. Rev. S. H. Nichols and Rev. B. F. Shively.

Regular Services:

4:00 p.m., Service of Worship 8:00 p.m. (Wednesday) Prayer Meeting.

## 7. OSAKA

A union service of worship is held at the Osaka Christian Church, Chausuyama, Tennoji-ku.

Pastor Chairman: Rev. D. P. Martin, 730 Sumiyoshi Cho, Sumiyoshi Ku, Osaka.

Services held on the first and third Sundays of each month at 4 p.m. from October to June inclusive.

#### 8. SENDAI

SENDAI: Rahauser Memorial Chapel of Tohoku Gakuin.

Chairman: Mr. Donald L. Zoll, 79 Kita Nibancho, Sendai Regular Services:

Service of Worship on the second and fourth Sundays of each month at 3:30 p.m., from September to June inclusive.

The state of the state of

with the order

THE RESERVE AND ADDRESS OF THE PARTY AND ADDRE

# CHRISTIAN EDUCATIONAL INSTITUTIONS

# L. J. Shafer

# M. Takumi

The list is classified as follows:—

I. Universities

WHAT ARE WELL

II. Colleges

A. For Men

B. For Women (Semmon Bu of Koto Jo Gakko included)

- David III - -

III. Theological Schools

A. For Men (Coeducational included)

B. For Women (Bible Training Schools included)

IV. Normal Schools

A. For Men (See also under II A)

B. For Women
(Teacher training
and Kindergarten
Schools included)

V. Middle Schools
A. For Boys (Chuto

Gakko)
B.For Girls (Koto Jo
Gakko)

VI. Night Schools VII. Special Schools VIII. Primary Schools

IX. Kindergartens
Note:—The initials, given after the name of each institution, are taken from the List of Mission Beards and Churches in this volume and are used to indicate the Church and Mission, to which the School is related, either officially or informally.

# L. UNIVERSITIES

Doshisha University, KK, ABCFM.

612 Shinkitakoji Cho, Kamikyo Ku, Kyoto.

Mr. Hachiro Yuasa, Ph. D., Sc. D., President.

Faculty of Theology and Literature, Mr. Keizo Muneto, Dean.

Preparatory College, Mr. Ma-Sumi Hino, Dean.

Kwansel Gakuin University, NMK, MES. UCC.

Nishinomiya Shigal, Hyogo Ken.

Rev. C. J. L. Bates, D. D., President.

Faculty of Literature and Law, Rev. H. F. Woodsworth, Dean,

Faculty of Commerce and Economics, Mr. H. Kanzaki, Dean.

Junior College, Mr. S. Kiku-chi, Dean.

Rikkyo Gakuin (St. Paul's University), PE.

1272 3 Chome, Ikebukuro, Toshima Ku, Tokyo.

Rt. Rev. C. S. Reifsnider, D. D., President.

Rîkkyo Daigaku, Mr. Shigeharu Kimura, LL. D., Direc-

College of Arts, Rev. Shigeo Kojima, Ph. D., Dean.

College of Economics, Mr. Shigeharu Kimura, LL. D., Acting Dean. Preparatory Department, Rev. Kwansei Gakuin, Enkichi Kan, M. A., Dean. Gaku Bu, NMK.

Tokyo Joshi Daigaku (Woman's Christian College), ABF, MEC, PN, RCA, UCC, UCMS.

3 Chome, Iogi, Suginami Ku, Tokyo.

Miss Tetsu Yasui, Litt. D., President.

Department of English Literature, Mr. Rinshiro Ishikawa, Dean.

Department of Japanese Literature, Mr. Kenji Shizui, Dean.

Department of Philosophy, Mr. Saburo Funada, Dean.

# II. COLLEGES A...For Men

Aoyama Gakuin, Koto Gaku Bu, NMK, MEC. Midorigaoka, Shibuya Ku, Tokyo. Rev. Y. Abe, D. D., President:

Doshisha College of Commerce, ABCFM.

Mr. G. Kosaka, Dean.

Iwakura Mura, Kyoto Fu. Mr. Kenji Washio, Director.

Doshisha Semmon Gakko (Doshisha College for Vocational Training), ABCFM. Mr. Takeshi Funahashi, Act-

ing Principal.

Department of English
Teaching, Mr. Takeshi

Funahashi, Dean.
Department of Law and Economics, Mr. Monkichi Namba, Dean.

Kanto Gakuin, ABF. Minami Ota Machi, Naka Ku, Yokohama.

Rev. Y. Chiba, LL. D., Presi-

Koto Shogyo Gaku Bu, ABF, Mr. G. Shirayama, Dean. Kwansei Gakuln, Semmon Gaku Bu, NMK, MEB, UCC, Nishinomiya Shigai, Hyogo Ken.

Commercial Department, Mr. K. Kanzaki, Dean.

Literary Department, Rev. H. F. Woodsworth, Dean.

Meiji Gakuin, NKK, PN, RCA. Shirokane, Shiba Ku, Tokyo. Mr. Daikichiro Tagawa, President.

Koto Shyo Gaku Bu, Mr. C. Ishibashi, Dean.

Koto Gaku Bu, Koto Gaku, Shakai Jigyo ka (Social Service Training School), Mr. Daikichiro Tagawa, Dean.

Seinan Gakuin, SBC.
Nishi Jin Machi, Fukuoka.
Mr. Y. Mizumachi, President.
Literary Course, Mr. K. Sugimoto. Dean.

Commercial Course, Mr. T. Omura, Dean.

Tohoku Gakuin, Koto Gaku Bu, NKK, RCUS.

1 Rokken Cho, Sendai. Rev. D. S. Schneder, D. D., LL. D., President.

Mr. Teizaburo Demura, Ph. D., Dean.

B. For Women (Semmon Bu of Koto Jo Gakko Included)

Aoyama Gakuin, Joshi Semmo Bu, (Household Economics) NMK, MEC.

22 Midorigaoka, Shibuya Ku, Tokyo.

Miss A. B. Sprowles, Dean.

Baika Joshi Semmon Gakko, KK, ABCFM. Rev. Kikujiro Iba, President. Toyonaka Cho, Osaka.

Doshisha Joshi Semmon Gakko (Doshisha Woman's College), ABCFM. Imadegawa Dori, Tera Machi, Kamikyo Ku, Kyoto. Mr. Tetsu Katagiri, Dean.

Ferris Wael Jo Gakko (Ferris Seminary), Koto Bu (English Literature and Household Economics), RCA.

178 Yamate Cho, Naka Ku, Yokohama.

Rev. H. V. E. Stegeman, D.

D., Principal.

Miss Sada Hayashi, VicePrincipal,

Helan Jo Gakuin (St. Agnes' School), Senko Bu, NSK. Shimotachuri, Karasumaru, Kamikyo Ku, Kyoto.

Rev. Kishiro Hayakawa, D. D., Principal.

Hiroshima Jo Gakuin, Semmon Ka, (English and Household Economics), PN.

Minami 5 Jo, Nishi 17 Chome, Sapporo.

Dr. Yoshinao Niijima, Principal.

Miss Alice M. Monk, Councillor.

Keisen Jo Gakuin, Koto Bu, NKK.

Funabashi, Chitose Mura, Kita Tamagun, Tokyo Fu. Miss Michiko Kawai, Principal.

Kinjo Joshi Semmon Gakko, NKK, PS.

4 chome, Shirakabe Cho, Higashi Ku, Nagoya. Mr. Yoichi Ichimura, Principal.

Kobe Jo Gakuin (Kobe College), ABCFM.

Nishinomiya Shigai, Hyogo ken.

Miss Charlotte De Forest, L. H. D., President.

Rev. Hiroshl Hatanaka, B. A., B. D., Vice-President.

Kwassui Joshi Semmon Gakko NMK. MEC.

13 Higashi Yamate, Nagasaki.

Miss Anna Laura White, Principal.

Miyagi Jo Gakko, Senko Bu (Music, Home Economics, English and Bible), NKK, RCUS.

168 Higashi Sanban Cho, Sendai.

Rev. Carl D. Kriete, President.

Music Department, Miss K.
I. Hansen, Mus. Doc.,
Dean.

English Department, Miss L.
A. Lindsey, M. A., Dean.
Home Economics Department, Miss M. E. Hoffman,
B. S., Dean.

Shokel Jo Gakko (Household Economics, English), ABF. 2 Nakajima Cho, Sendai.

Mr. Ukichi Kawaguchi, Ph. D., Principal.

Soshin Jo Gakko, Semmon Ka (Household Economics, English), ABF.

8 Nakamaru, Kanagawa Ku, Yokohama.

Mr. Tasuku Sakata, Principal.

Tokyo Joshi Daigaku (Woman's Christian College), Senko Bu (English, Japanse Literature, Mathematics), ABF, MEC, PN, RCA, UCC, UCMS.

3 Chome, Iogi, Suginamiku, Tokyo.

Miss Tetsu Yasui, Litt. D., President.

English Course, Mr. Rinshiro Ishikawa, Dean.

Japanese Literature Course, Baron Kunisada Imazono, Dean.

Mathematics Course, Dr. Motoji Kunieda Dean.

A. For Men (Coeducational Included)

Aoyama Gakuin, Shin Gaku
Bu, NMK, MEC, UCC,
UCMS.

Widenstrocks, Shibuya, ku,

Midorigaoka, Shibuya ku, Tokyo,

Rev. Y. Abe, D. D., Dean. Miss Harriet J. Jost, Associate-Dean.

Chuo Shin Gakko, PN, PS.
Kumochi cho, I chome, 3
Banyashiki, Kobe.
Rev. S. P. Fulton, D. D.,
President.

Doshisha University, Faculty of Theology and Literature, Department of Theology, KK, ABCFM, UB. Imadegawa Dorl, Karasu-

Imadegawa Dori, Karasumaru, Higashi, Kyoto. Rev. Kyoji Tominomori,

Rev. Kyoji Tominomori Dean.

Ikoma Selsho Gakuin, JAM.
Tawaraguchi, Ikoma, Ikoma
Gun, Nara Ken.
Rev. Leonard W. Coote,
Principal.

Kanto Gakuin, Shin Gaku Bu, ABF. Minami Ota machi, Naka ku,

Yokohama.

Rev. D. C. Holtom, Ph. D., Dean.

Kwansei Gakuin, Semmon Gaku Bu, Theological Department, NMK, MES, UCC. Nishinomiya Shigai, Hyogo ken. Rev. M. Hori, Dean.

Nihon Ruteru Shingaku Semmon Gakko (Japan Luthern Theological Seminary), LCA.

921 Sagimiya, 2 chome, Nakano ku, Tokyo.

Rev. Edward T. Horn, D. D., President. Nihon San-Iku Gakuin, SDA. Showa machi, Kimitsu gun, Chiba ken. Mr. Andrew N. Nelson, Principal.

Nihon Shin Gakko, NKK. 100 Tsunohazu, Nichome, Yodobashi ku, Tokyo. Rev. S. Murata, President.

Salvation Army Officers' Training School, SA. Jingu Dorl, 31 2 chome, Shibuya ku, Tokyo.

Lieut. Colonel Shizu Sashida, Principal.

Principal.

Seikokai Shin Gakuin, NSK. 1612 Ikebukuro 3 chome, Toshima ku, Tokyo. Rev. Kichinosuke Ochiai, D. D., Principal.

Seinan Gakuin Shin Gaku Bu, SBC. Nishi Jin machi, Fukuoka. Rev. Norman F. Williamson, Th. D., Dean.

Tainan Theological College, EPM. Tainan, Formosa.

Rev. W. E. Montgomery, Principal.

Taihoku Theological College,
PCC.
Tamsui, Formosa.
Rev. U. D. Wilkie, Principal.

Tohoku Gakuin, Shin Gaku Bu, NKK, RCUS.

I Rokken cho, Sendai. Rev. D. S. Schneder, D. D., LL. D., President.

Rev. E. H. Zaugg, Ph. D., Dean.

B. For Women (Bible Training Schools Included)

Baptist Joshi Shingakko (Baptist Women's Bible Training School), ABF. 50 1 Chome Minami dori,

50 1 Chome Minami dori, Moto-Imasato cho, Higashi Yadogawa ku, Osaka. Mr. Sabrow Yasumura, Principal.

Kobe Woman's Evangelistic School, ABCFM, KK. Nishinomiya Shigal. Rev. K. Nishio, Principal.

Kyoritsu Joshi Shin Gakko, NKK, WU. 212 Yamate cho, Naka ku,

Yokohama. Miss Susan A. Pratt, Principal.

Lambuth Training School for Christian Workers, MES.

Ishigatsuji cho, Tennoji ku, Osaka.

Rev. Tadashi Tanaka, President.

Biblical Department, Miss Mabel Whitehead, Dean.

Nihon San Iku Jo Gakuln, (Japanese Girls Training School), SDA.

171 Amanuma, Suginami

machi, Tokyo.

Mr. T. H. Okahira, Principal.

Seshi Jo Gakuin (Training School for Women Workers of the Church), NSK, SMS. Sarushinden, Ashiya, Hyogo ken.

Miss E. A. Lane, Principal. Miss Mitsuo Nakamura, Vice-Principal.

Tokyo Scisho Gakko (Tokyo Bible School), EC.

84 Sasugava cho, Koishikawa ku, Tokyo.

ku, Tokyo. Miss Laura J. Mauk, Principal.

Women's Bible School, EPM. Tamsui, Formosa. Miss J. A. Lloyd, Principal.

Women's School, PCC.
Tamsui, Formosa.
Miss Alma Burdick, Principal.

IV. NORMAL SCHOOLS
A. For Men (See Also under
II A)

Aoyama Gakuin, Koto Gaku Bu, Shihan Ka, NMK,MEC. 22 Midorigaoka, Shibuya ku, Tokyo.

Mr. G. Kosaka, Dean.

Doshisha Semmon Gakko (School for Vocational Training), ABCFM. Shinkitakoli, Kamikyo ku,

Shinkitakoji, Kamikyo ku Kyoto.

Mr. Takeshi Funahashi, Dean.

B. For Women (Teacher Training and Kindergarten Schools Included)

Aoba Jo Gakuin (Kindergarten Training School), PE.

69 Moto Yanagi machi, Sendai.

Miss Helen Boyle, Principal.

Glory Kindergarten Training School, KK, ABCFM.

5 chome Nakayamate deri, Mrs. Catherine Akana, Principal. Kobe.

Lambuth Training School for Christian Workers, NMK, MES.

Ishigatsuji cho, Tennoji Ku, Osaka.

Rev. Tadashi Tanaka, President.

Kindergarten Teacher Training Department, Miss Margaret M. Cook, Dean.

Ryujo Hobo Yoseijo (Ryujo Kindergarten Training School), NSK, MSCC. 5 1 chome, Shirakabe cho,

Higashi ku, Nagoya. Miss Nora F. J. Bowman, Principal.

Sakurai Joshi Eigakujiku (Normal Course, Honka), NKK. 3 Yayoi cho, Hongo ku, Tokyo. Miss Fuki Kuratsuji, President.

Tokyo Kindergarten Training School, ABF. 101 Hara machi, Koishikawa

ku. Tokyo.

Miss Kiku Ishihara, Principal.

Toyo Eiwa Jo Gakko, Yochien Shihanka, (Toyo Eiwa Jo Gakko, Kindergarten Training Department), UCC.

8 Toriizaka, Azabu ku, Tokyo.

Miss F. Gertrude Hamilton, Principal.

Miss Lois Lehman, Dean.
V. MIDDLE SCHOOLS
A. For Boys (Chuto Gakko)

Aoyama Gakuin, Chu Gaku Bu, NMK, MEC. Midorigaoka, Shibuya ku,

Midorigaoka, Shibuya ku, Tokyo.

Rev. Miyakoda, Dean.

Rev. E. T. Iglehart, Associate Dean.

Chinzei Gakuin, Chu Gaku Bu. NMK, MEC.

152 Takenokubo machi, Nagasaki.
Rev. Noboru Kawasaki. Princ-

ipal.

Doshisha Middle School, ABCFM.

Imadegawa dori, Karasumaru Agaru, Kyoto.

Mr. Jinsaku Nomura, Principal.

Kanto Gakuin, Chu Gaku Bu, ABF. Minami Ota machi, Naka ku,

Yokohama. Mr. T. Sakata, Dean.

Kwansei Gakuin, Chu Gaku Bu, NMK, MES, UCC. Nishinomiya Shigai, Hyogo ken. Mr. Y. Manabe, Dean. Kyushu Gakuin, LCA.

Oye machi, Kumamoto.

Rev. Hajime Inadomi, Principal.

Rev. L. S. G. Miller, Dean.

Meiji Gakuin, Chu Gaku Bu, NKK, PN, RCA. Shirokane, Shiba ku, Tokyo. Rev. Senji Tsuru, Dean.

Momoyama Chu Gakko, NSK. 5 Showa Cho, Naka 3 Chome, Sumiyoshi Ku, Osaka. Mr. Hiizu Koizumi, Principal.

Nagoya Chu Gakko, MP. 17 Chohyuji Machi, Nagoya. Rev. Paul W. Warner, President.

Mr. Katsumi Kimura, Principal.

Rikkyo Chu Gakko (St. Paul's Middle School), PE. Ikebukuro, Toshima Ku, Tokyo.

Rev. Shigeo Kojima, Ph.D., Principal.

Sei Gakuin Chu Gakko, UCNS. 257 Nakazato Machi, Takinogawa Ku, Tokyo. Rev. Yokichi Hirai, Principal.

Seinan Gakuin, Chu Gaku Bu, Nishi Jin Machi, Fukuoka. Mr. K. Sasaki, Dean.

Tainan Presbyterian Middle School, EPM. Tainan, Formosa. Rev. Edward Band, M.A., Principal.

Tamsul Middle School, PCC. Tamsui, Formosa. Mr. George Mackay, Principal.

Tohoku Gakuin, Chu Gaku Bu, NKK, RCUS.

40 Higashi Niban Cho, Sendai.

Rev. D. B. Schneder, D.D.; LL.D., President. Mr. Tadashi Igarashi, Dean.

To-o Gijiku, NMK, MEC.

2 Shimoshirokane Cho, Hiro-saki.

Mr. Junzo Sasamori, Principal.

B. For Girls (Koto Jo Gakko)

Aoba Jo Gakuin, PE.

69 Moto Yanagi Cho, Sendai. Miss Helen Boyle, Principal. Miss Bernice Jansen, Kindergarten Supervisor.

Aoyama Gakuin, Koto Jo Gaku Bu, NMK, MEC. 22 Midorigaoka, Shibuya Ku, Tokyo,

Miss A. B. Sprowles, Dean.

Paika Joshi Semmon Gakko,
Koto Jo Gaku Bu, KK,
ABCFM.

Toyonaka Cho, Osaka. Rev. Kikujiro Iba, President.

Doshisha Girls' Academy,

Imadegawa Dori, Tera Machi, Nishi, Kyoto.

Mr. Tetsu Katagiri, Principal.

Ferris Wael Jo Gakko, Chuto Bu, (Ferris Seminary), RCA. 178 Yamate Cho, Naka Ku, Yokohama.

Rev. H. V. E. Stegeman, D.D., Principal.

Miss Sada Hayashi, Vice-Principal.

Fukuoka Jo Gakko, NMK, MEC Yakuin, Fukuoka. Miss Yoshi Tokunaga, Prin-

diss Yoshi Tokunaga, Prin cipal.

Furendo Jo Gakko (Friends Girls School), AFP. 30 Koun Cho, Mita, Shiba Ku, Tokyo.

Mrs. Toki Tomiyama, Principal.

Hinomoto Jo Gakko, WABFMS. 50 Shimotera Machi, Himeji. Mr. Kembi Yamamoto, Principal.

Helan . Koto . Jo . Gakko (St Agnes' School), NSK.

Shimotachiuri, Muromachi Kado, Kami Kyoku, Kyoto. Rev. Kishiro Hayakawa, DD., Principal.

Hirosaki Jo Gakko, NMK, MEC.
Sakamoto Machi, Hirosaki.
Mrs. Masako Nakagawa, Principal.

Hiroshima Jo Gakuin, Koto Jo Gaku Bu, NMK.

46 Kaminagaregawa, Hiroshima.

Rev. Zensuke Hinohara, Principal.

Mr. Shigeta Wakiyama, Dean.

Hokuriku Jo Gakko, PN.

10 Kakinokibatake, Kanazawa.

Mr. Shoshichi Nakazawa, Principal.

Hokusei Jo Gakko, PN.
Minami 5 Jo, Nishi 17 Chome, Sapporo.

Dr. Yoshinao Niijima, Principal.

Miss Alice M. Monk, Councillor.

Ial Jo Gakko, NMK. MEC. 64 Suginami Cho, Hakodate. Mr. S. Obata, Principal.

Joshi Gakuin, NKK, PN. 33 Kami Niban Cho, Kojimachi Ku, Tokyo. Miss Tami Mitani, Principal.

Joshi Sei Gakuin, UCMS. 354 Nakazato Cho, Takinogawa Ku, Tokyo.

Rev. Yoichi Hirai, Principal. Keisen Jo Gakuin, Futsu Bu,

NKK.
Funabashi, Chitose Mura,
Kita Tama Gun, Tokyo Fu,
Miss Michiko Kawai, Principal.

Kinjo Joshi Semmon Gakko, Fuzoku Koto Jo Gakko, NKK, PS.

2, 4 Chome, Shirakabe Cho,

Higashi Ku, Nagoya.

Mr. Yolchi Ichimura, Principal.

Kobe Jo Gakuin (Kobe College), Koto Jo Gaku Bu, ABCFM.

Nishinomiya Shigai, Hyogo Ken.

Mr. Ichizo Kawasaki, Dean.

Koran Jo Gakko, NSK. 360 Sankocho, Shirokane, Shiba Ku, Tokyo.

Mr. Nikichi Inoue, D.E., Principal. Miss I. K. Tanner, Vice-Prin-

Miss I. K. Tanner, Vice-Principal.

Kwassui Jo Gakko, NMK, MEC. 13 Higsahi Yamate, Nagasaki Miss Anna Laura White, Principal.

Kyoai Jo Gakko, KK. 131 Iwagami Cho, Maebashi. Rev. Saishi Shiu, Principal.

Kyeritsu Jo Gakko (Doremus School for Girls), WU. 212 Yamate Cho, Naka Ku, Yokohama.

Miss Clara D. Loomis, Principal.

Kyushu Jo Gakuin, LCA. Murozono, Kumamoto Shigai.

Miss Clara D. Loomis, Principal.

Matsuyama Shinonome Koto Jo Gakko, (Matsuyama Girls' High School), KK, ABCFM.

 3 Chome, Okaido, Matsuyama.
 Miss Olive S. Hoyt, Principal.

Miyagi Jo Gakko, Koto Jo Gaku Bu, NKK, RCUS. 168 Higashi Sanban Cho, Sendai. Rev. Carl D. Kriete, President. Mr. Kiyoshi Ichimi, Dean.

Oye Koto Jo Gakko, KK. 642 Kuhonji, Oye Machi, Kumamoto.

Rev. Yasoo Takezaki, Principal.

Poole Koto Jo Gakko (Bishop Poole Memorial Girls' High School), NSK, CMS.

5 Chome, Katsuyama Dori, Higashinari Ku, Osaka.

Mr. Tokuro Toyofuji, Principal. Miss Katherine Tristram,

Principal Emeritus.

Seinan Jo Gakuin, SBC. Itozu, Kokura. Mr. Matsuta Hara, Principal. Miss C. E. Lancaster, Vice-Principal.

Shimonoseki Baiko Jo Gakko (Sturges Seminary), PN, RCA.

Maruyama.Cho, Shimonoseki. Mr. T. Hirotsu, Principal.

Shizuoka Eiwa Jo Gakko, NMK, UCC. 118 Nishi Kusabuka Machi,

Shizuoka. Miss Isabel Govenlock, Prin-

cipal.

Shoin Koto Jo Gakko, SPG.

3 Chome Aotani, Kobe.

Mr. I. Asano, Principal.

Shokei Jo Gakko, ABF.

2 Nakajima Cho, Sendal.

Mr. Ukichi Kawaguchi,

Ph.D., Principal.

Shoshin Jo Gakko, ABF.

8 Nakamaru, Kanagawa Ku,
Yokohama.
Mr. Tasuku Sakata, Prin-

Mr. Tasuku Sakata, Principal.

Tainan Presbyterian Girls' School, EPM. Tainan, Formosa. Miss Jessie W. Galt. Principal.

Tamsui Girls' School, PCC. Tamsui. Formosa. Miss Dorothy Douglas, Principal.

Tovo Eiwa Jo Gakko, UCC. 8 Toriizaka, Azabu ku, Tokvo. Miss F. Gertrude Hamilton, Principal.

Wilmina Jo Gakko, PN. Tama-Niemon cho. 515 tsukuri, Higashi ku,Osaka. Rev. Kinnosuke Morita, Prin-

cipal.

Yamanashi Eiwa Jo Gakko. NMK, UCC. Atago machi, Kofu. Miss Katharine M. Greenbank, Principal.

Yokohama Eiwa Jo Gakko, Koto Jo Gaku Bu. MP. 124 Maita machi, Naka ku, Yokohama. Miss Olive I. Hodges Princi-

pal. Rev. Kiyoshi Otake, Dean. VI. NIGHT SCHOOLS

Fraser Night School, NMK, 323 Zakoba machi, Hiroshima, Rev. T. W. B. Demaree, Principal.

Fukagawa Kaikan Eigo Kai, ABF. Higashi Daiku machi, 26 Fukagawa Ku, Tokyo. Rev. William Axling, D. D., Principal.

Goseigijiku Night School, OBJ. Katata, Omi. Rev. S. Nishimura, Principal.

Hachiman Eigo Gakko, YMCA. Ishin-Cho, Hachiman, Shiga Ken. Mr. William Merrell Vories. LL. D., Principal.

Harajiku English School, ABF. Minami Ota Machi, Naka Ku, Yokohama.

Mr. Tasuku Sakata, Princi-

Katata Night School, OBJ. Katata, Omi. Mr. T. Kawakami, Principal.

Konan Bunka Gakko, U. B. Young Men's Department. Higashiura. Otsu, Shiga Ken. Toshio Nakamura. Rev.

Principal.

Young Women's Department. Awazu, Ishiyama, Otsu. Rev. Kiyoshi Yabe, Principal.

Kvoto Doltsugo Ya Gakko,

c/o Fukyu Fukuin Kyokwai, Yoshida Naka Adachi Machi. Kyoto.

Rev. E. Hessel, Principal.

Kvoto Latengo to Girishago Ya Gakko, OAM. Higashi Machi, Shogoin

Cho, Kyoto. Mrs. Hessel, Principal.

Matsuvama Night School, KK, ABCFM.

20 Nagaki Machi, Matsuyama. Mr. Sugao Nishimura, Principal.

Mead Christian Center English Night School, ABF.

Moto Imasato Cho. Minami Dori, 1 Chome, Yodogawa Ku. Higashi Osaka.

Mr. Sabrow Yasumura, Principal.

Nagoya Seinen Gakuin, YMCA. Minami Kawaramachi, Naka Ku, Nagoya. Mr. C. Kikuchi, Principal.

Negishi Eigo Gakko (Negishi English Night School), UCC.

106 Shimo Negishi, Shitaya Ku. Tokyo.

Rev. G. E. Bott, Principal. Yoshio Kokita, Vice-Principal.

Omi Kinro Jo Gakko, (Omi Brotherhood Girls' School),

Hachiman Cho, Gamo Gun, Shiga Ken.

Mr. Etsuzo Toshida, Principal.

Mr. K. Hiyama, Vice-Principal.

Osaka Kirisutokyo Joshi Selnen Gakuin, (Osaka Y.W.C.A. Girls' School), Y.W.C.A.

13 Nishiogi Machi, Kita Ku, Osaka.

Miss Haru Asai, Principal. Yakan Kojo Bu. Miss K. Aizawa, Dean.

Palmore Institute, NMK, MES. 23 4 Chome, Kitanagasa Dori, Kobe Ku, Kobe. Mr. J. S. Oxford, Principal.

Sendal Y. M. C. A. English School, YMCA. Moto Arai Cho, Sendai. Mr. G. Demura, Principal.

Tokyo Seikel Jo Gakuin, EC. 84 Sasugaya Cho, Koishikawa Ku, Tokyo, Rev. Yosaku Okada, Principal.

Tokyo Misaki Tabernacle, ABF. 3 of 2 I Chome, Misaki Cho, Kanda Ku, Tokyo. Rev. William Axling, D. D.,

Principal.

Tokyo Y. M. C. A. English School, YMCA. Mitoshiro Cho, Kanda, To-

Mr. Rinshiro Ishikawa, Principal.

Waseda English Conversation School, ABF.

55 1 Chome, Totsuka Machi, Yodobashi Ku, Tokyo. Rev. H. B. Benninghoff, D. D., Principal.

Vokohama Eigo Gakko, (Yokohama Y. M. C. A. English School), YMCA.

Yotsuva English School, ABF. 48 Minami Tera Machi, Yotsuya Ku, Tokyo. Rev. Shigeru Aoyagi, Principal.

SPECIAL SCHOOLS VII.

Aomori Joshi Saiho Gakko, PE. 113 Hashimoto, Ura Machi, Aomori.

Gifu Mo Gakko (School for the Blind), NSK, MSCC. Umekae Cho, Gifu Shi. Mr. Keigiro Kozaki, Principal.

Hoikuen (Nursery Gyoko School), MP. 566 Nakamura Cho, Naka Ku, Yokohama. Miss Chiyoko Takahashi, Director.

Kochi Jo Gakukai (Carrie Mc-Millan Home), PS. 180 Takajo Machi, Kochi. Miss Annie H. Dowd, Principal.

Nansokan, Kyoiku Bu, (English, Cooking), KK. ABCFM. Nishi Machi, Tottori. Mr. S. Shibata, Principal.

Okayama Hakuaikai Saiho Sho, ABCFM.

St. Luke's International Medical Center College of Nursing, PE.

37 Hanabatake, Okayama. Miss Alice P. Adams, Principal.

Akashi Cho, Tsukiji, Kyobashi Ku, Tokyo. Bishop N. S. Binsted, Acting-

Director.

Surugadai Jo Gakuin, (Tokyo Y. W. C. A. School), YWCA. 8 1 Chome Surugadai, Kanda Ku, Tokyo.

Miss Taka Kato, Principal.

Miss Emma R. Kaufman,

Vice Principal.

#### VIII. PRIMARY SCHOOLS

Hiroshima Jo Gakuin, Fuzoku Sho Gakko, NMK.

46 Kaminagaregawa Hiroshima.

Rev. Zensuke Hinohara, Principal. Mr. Shigeto Kamiya, Dean.

Okayama Hakuaikai Jinjo Sho Gakko, KK, ABCFM. 37 Hanabatake, Okayama, Mr. Bentaro Ninomiya, Principal.

Rikkyo Koto Jo Gakko, Fuzoku Jinjo Sho Gakko, PE.

Kugayama, Suginami Ku, Tokyo.

Rev. J. H. Kobayashi, D. D., Principal.

Tokyo Eiwa Jo Gakko, Fuzoku Sho Gaku Bu, MP. 124 Maita Machi, Naka Ku,

Yokohama. Miss Olive I. Hodges, Princi-

Mr. Tamotsu Kawano, Dean.

#### IX. KINDERGARTENS

More than 300 Kindergartens in all parts of Japan connected with many Missions and Churches. HILLY SW

# CHRISTIAN SOCIAL WORK INSTITUTIONS

# Howard D. Hannaford-Paul V. Oltman

Note:—Social Work Institutions are grouped according to their church or mission affiliation. Those listed as "Not Reported Denominationally" are non-denominational or have connections with several denominations through trustees and (or) staff members.

- (A) indicates person in charge, (B) the address,
- (C) the date of opening or founding.

#### CONGREGATIONAL CHURCH

- 1. Hoon Kal Inubo Kyuyo-Jo a. Kiemon Sawada
  - b. Inubosaki, Chiba Ken
  - c. January, 1909
- 2. Imaharu Day Nursery
  - a. Sajie Ichimura
    b. Taisho-dori Emisu cho Imaharu Shi.
- 3. Iomo Koji-In (Orphanage)
  - a. Naoo Kaneko
  - b. 149 Iwagami cho, Maebashi Shi, Gunma Ken.
    - c. Juna, 1892.

#### 4. Katel Gakko (Reform School)

- 1. Tokyo Honko
  - b. 2617 of 2 Chome Sugamo Machi, Toshima, Tokyo.
- 2. Sanabuchi Bunko
  - b. Sanabuchi, Hokkaido.
  - c. August, 1914.
- 5. Kobe Ai Rin Kan (For Exconvicts)
  - a. Senshiro Muramatsu.
  - b. 97 Kusuya cho, Hirano Ku, Kobe Shi.
    - c. January, 1897.

- 6. Kobe Joshi Katel Juku a. Tsune Watanabe.
  - b. 74 of 7 Naka Yamate dori, Kobe Shi.
  - c. March, 1912.
- 7. Kobe Ko Ji In(Orphanage) a. Hatsu Yano
  - a. Hatsu Yano b. 97 of 7 Naka Yamate dori.
  - Kobe Shi.
    c. May, 1890.
- 8. Maebashi Yoji-En
  - a. Naoo Kaneko.
  - b. 149 Iwagami cho, Maebashi Shi, Gunma Ken.
  - c. July, 1924.
- 9. Nanso Kan
  - a. Hikoichi Maeda.
  - b. Aza Shinzo, Nishi machi, Tottori Shi.
  - c. 1927.
- Okayama Hakuai Kai
   (Dispensary, Clubs Sewing School, Primary School).
  - a. Alice P. Adams.
  - b. 37 Hanabatake, Okayama Shi.
  - c. 1891.
- 11. Osaka Rodo Kvorel Kal.
  - a. Tokusaburo Yatsuhama.

- b. 18 of 2 Matsuno cho, Izuo, Minato Ku, Osaka. c. 1928.
- 12. Osaka Shokugyo Shokai
  - a. Tokusaburo Yatsuhama. b. 116 of 2 Kita Ebisu cho,
  - b. 116 of 2 Kita Ebisu cho, Naniwa Ku, Osaka.
- 13. Sandaya Chiryo Kyoiku-in

a. Kei Sandaya.

- b. Uchide, Seido mura, Hyogo Ken.
- c. 1927.
- 14. Sandaya Chiryo Kyoiku-in Osaka Bunin
  - a. Kei Sandaya.
  - b. 9 of 3 Imabashi, Higashi Ku, Osaka.
    - c. 1927.
- 15. Sone Sakura Hoiku-En
- a. Sonoe Ishida.
- b. 1831 Sone machi, Hyogo Ken.
  - c. 1928.
- 16. Yodogawa Zenrin Kan
  - a. Sherwood Moran.
  - b. 33 of 2 Naka-dori, Honjo, Yodogawa ku, Osaka.
  - c. 1925.
- 17. Yonen Katel Gakko
  - Yokohama Katel Gakko.
     Sumihiko Arima.
    - b. 3124 Mineoka-cho, Hodogaya ku, Yokohama.
       c. 1909.
  - 2. Kosuge Katel Gakko a. Kosuge, Adachi ku, Tokvo.
  - b. 1906.
- 18. Al Iku En
  - a. Saile Ichimure.
  - b. 455 Aza Betsumiya, Taisho dori, Ihaharu Shi.
  - c. February 11, 1922.
- Aisei San In (Care of Expectant Mothers)
  - a. Sada Onodera.
  - 5084 Oi Tachiai machi, Shinagawa ku, Tokyo.

- c. December, 1911.
- Alsen Takuji Sho and Yochien (Day Nursery and Kindergarten).
  - a. Eiko Tomita.
  - b. Kita Nitto cho, Tennoji
  - ku, Osaka. c. April, 1918 (Takuji Sho). September 22, 1927(Yochien)
- 21. Matsuyama Ya Gakko
- (Night School)
  - a. Kiyoo Nishimura.
  - b. Nagaki cho, Matsuyama.
  - c. January 14, 1891.
- 22. Sandaya Jido In (Health Work, Employment Bureau, Marriage Conference)
  - . Kei Sandaya.
  - b. 9 of 3 Imabashi, Higashi ku, Osaka.
  - c. February 1, 1927.
- Tsubomi Hoiku En (Day Nursery, Work for Children)
  - a. Naotaka Araki.
  - c. May 20, 1932.

## EVANGELICAL AND RE-FORMED CHURCH

- 1. Morioka Zenrinkan
  - a. G. W. Schroer.
  - b. 71 Osaka Kawara, Morloka.
  - c. 1931.

# FUKYU FUKUIN KYOKAI

- 1. Kamitomizaka Student Home
  - . Nisaburo Nagai.
  - b. 39 Kamitomizaka, Koishikawa Ku, Tokyo.
  - c. 1900.
- Shogoin Student Home
   E. Hessel.
  - b. 10 Shogoin, Higashi, Kyoto.
  - c. 1932.
- 3. Obayashi Takuji-Sho
  - a. Eitetsu Kin.
  - b. Ryogen mura, Muko

gun, Hyogo ken.

c. 1932.

#### 4. Osaka Fukushima Takufi-Sho

- a. Seitaku Shu.
- b. 13 Kita Nichome, Fukushima.
- c. 1932.

#### FRIENDS FOREIGN MIS-SIONARY SOCIETY

# 1. Mito Service Cooperative

a. H. V. Nicholson.

- b. 1002-3 Izumi cho, Mito shi, Ibaraka ken.
- c. 1933.

#### FUTABA DOKURITSU CHURCH

- 1. Futaba Hoiku-en

  - a. Yoshi Tokunaga. b. Moto mashi, Yotsuya ku, Tokyo.
  - c. 1900.
- 2. Futaba Hoiku-en Bun-en

  - a. Yuka Noguchi. b. Asahi machi, Yotsuya ku, Tokvo.
  - c. 1916.

## JAPAN BAPTIST CHURCH (ABFMS)

- 1. Fukagawa Kaikan
- a. Tota Fulii.
- b. 5 Nichome, Shirakawa cho, Fukagawa ku, Tokyo.
  - c. 1924.

#### 2. Fukagawa Nursery

- a. Tota Fujii.
  - b. 5 Nichome, Shirakawa cho, Fukawaga ku, Tokyo.
  - c. 1924.
- 3. Joshi Gakuryo (Young Women's Dormitory)
  - a. Gertrude E. Ryder.
  - b. 51 1 Chome, Denma cho, Yotsuya ku, Tokyo.

c. 1909.

#### 4. Mead Shakai Kan

- a. Saburo Yasumura.
- b. 50 of 1 Chome, Minami dori, Moto Imazato, Hi-gashi Yodogawa ku, Osaka.
- c. 1923.

- Tokyo Misaki Kaikan.
   a. Tota Fujii, Director. William Axling D. D. Honorary Director.
  - b. 3 of 2 Banchi, 1 Chome, Misaki cho, Kanda ku, Tokvo.
  - c. 1908.

## 6. Waseda Hoshi-en (Men's Dormitory)

- a. H. B. Benninghoff D. D.b. 500 1 Chome, Totsuka machi, Yodobashi ku, Tokyo.
- c. 1908.

#### 7. Zenshin Kan

- a. Kozue Tomoi.
- b. 319 9 Chome, Kanagawa dori, Yokohama.
- c. 1928.

#### 8. Jiel Kan (Poor Relief)

- a. Annie S. Buzzell.b. Bozu machi, Sendai.
- c. 1896.
- 9. Kwanto Gakuin Settlement
  - a. Yoguro Chiba.
  - b. Zenshin kan, 319 9 Chome, Kanagawa dori, Yo kohama.
  - c. 1928.

# JAPAN METHODIST CHURCH

- 1. Ai Kei Gakuen (Health Center)
  - a. Mildred Anne Paine, Marian G, Simons
  - b. Motoki Adachi ku. Tokyo.
  - c. 1920. (Original Work in Asakusa from 1883)

2. Al Rin Dan (Settlement, Relief Center)

a. G. E. Bott, S. Tanigawa

b. 1502 3 Chome, Nippori Machi, Arakawa Ku, Tokyo

c. 1920

3. Al Sel Kan (Settlement)

a. Annie W. Allen

b. 47 2 Chome, Kameido, Joto Ku, Tokyo.

c. 1915

4. Aizawa Takuji Sho (Day Nursery)

a. Tsuneko Hirano

b. 3189 Negishi machi, Yokohama

c. 1905

5. Hirosaki Takuji En

a. Motojiro Yamaga

 b. Oaza Shashojo-machi, Kanazawa

c. 1919

6. Kanazawa Ikuji-En (Nursery)

a. Han Shimada

b. 27 Kami Takasho machi, Kanazawa

c. 1905

 Kyoreikan (Neighborhood Settlement Work)

a. G. E. Bott, T. Misumi b. 95 Nishi 2 Chome,

Azuma cho, Mukojima ku, Tokyo

c. 1924

8. Nagasaka Home

a. S. R. Courtice b. 50 Nagasaka machi,

Azabu ku, Tokyo c. 1894

9. Nakamura Aiji-En (Day Nursery)

a. Tsuneko Hirano

b. 1290 Nakamura cho, Yokohama.

c. 1897.

10. Negishi Church Communiity Center

 E. G. E. Bott, Y. Kokita.
 b. 106 Shimo-negishi, Shitaya ku, Tokyo.

c. 1920.

11. Osaka Gyomei Kan

a. Kiichi Kanizaki

b. 10 Buntoku cho, Shikanjima, Konohana ku, Osaka.

c. Not reported

12. Shirokane Takuji-Sho (Day Nursery)

a. W. H. H. Norman

b. 14 Nakatakajo machi, Kanazawa.

c. 1919.

 Shizuoka Home (Orphanage, Day Nursery, Welfare Office)

a. W. R. McWilliams.

b. 55 Nishi Kusazuka cho, Shizuoka.

c. 1907.

14... Takajo Machi Creche

a. John B. Cobb

 b. 323 Kokutaiji machi, Hiroshima.

c. Not reported.

15...Young Memorial Settlement (Dispensary, Day Nursery, Kindergarten, Clubs)

a. Pauline Place

b. 11 Oura, Nagasaki.

c. 1931.

16. Kamakura Hoiku En

a. Noboru Statakeb. 607 O-Machi, Kama-

kura, Kanagawa Ken. c. 1896.

JAPAN EVANGELICAL CHURCH

1. Aisenryo Orphanage

 a. Susan M. Bauernfeind
 b. 72 Sasugaya cho, Koishikawa ku, Tokyo.

c. 1910.

- 2. Mukolima Day Nursery a. Gertrude E. Kuecklich
  - b. 310 Sumida machi 2 Chome, Mukojima ku, Tokyo.
    - c. 1920.
- 3. Osaka Suijo Rimpo Kan (Work for people living on Canal Boats)
- a. H. Thede
  - b. 28 Tempo cho, Minato ku, Osaka.
  - c. 1931.

## JAPAN EVANGELISTIC BAND

- 1. Sunrise Home (Preventative work among little girls)
  - a. Miss I Webster Smith
  - b Okuradani, Akashi.
  - c. 1922.

#### JAPAN RESCUE MISSION

- 1. Rescue Home for Women a. Isabella Torbet
  - b. 162 Kita Yobancho, Sendal. c. 1923.
- 2. Rescue Home for Women a. Rose Saville

  - b. Haze, Higashimozu mura, Sempoku gun, Osaka fu.
    - c. 1932.
- 3. Receiving Home
  - a. Minnie Kirkaldy
  - 1577 Sumiyoshi cho, b. 1577 Sumiyoshi ku, Osaka.
  - c. 1933.
- 4. Japan Rescue Mission Ikujibu (Children's Home' a. Bessie Butler b. Oaza Tomizawa, Sen-

  - dai. с. 1928.
- 5. Janet Dempsie Memori-Hospital
  - a. Bessie Butler
  - b. Oaza Tomizawwa, Sendai.
  - c. 1928.

- 6. Receiving Home
- a. Ellen Hesketh b. 18 Nijikkicho, Ushi-
- gome ku, Tokyo.
  - c. 1934.

#### METHODIST PROTESTANT CHURCH

- Tokyo Doai Mo Gakko
  - a. Hidetoyo Wada
    - Nakano ku, Tokyo. 66 Shiroyama cho.

#### NOT REPORTED DENOMINA-TIONALLY

- 1. Aino Ie (Home for Moth
  - ers, Day Nursery) a. Yaeko Kemuriyama
  - b. 518 Nishigahara machi, Toshima ku, Tokyo.
  - c. 1923.
- 2. Al Rin Kan (Lodging House)
  - a. Kumazo Tanabe
  - b. 440 Mimata, Maebashi-Shigai.
- c 1925.
- 3. Doyu Kai (For Ex-convicts)
  - a. Eizo Yoshida
  - b. Santetsu Agaru, Shinmachi dori, Kyoto.
  - c. 1913.

#### 4. Friend Home

- a. Not Reported
  - b. 1366 Minami Ota-Machi, Naka ku, Yokohama.
- c. 1932.
- 5. Friend Sha
  - a. S. M. Hilburn
    - b. 53 Baibutsu cho, Amagasaki shi.
    - 1930.
- 6. Hakodate Moa-In (School for the Deaf)
  - b. 87 Moto machi, Hakodate.
- c. 1895.

Honjo Sangyo Seinen Kai

Toyohiko Kagawa 8.

6 of 4 Higashi Komagata, Honjo ku, Tokyo.

(Clubs, Higake Chokin Shokugyo Shokai-jo. Shinyo Kumiai)

8... Hyuga Kunmo-In (School for the Blind)

a. Kenji Sekimoto b. 52 of 2 Chome, Sue-hiro cho, Miyazaki ken.

1910. C.

9. Thai-En (Leper Hospital)

a. Hidetoyo Wada b. 956 of 4 Shimo Meguro ku. Tokyo.

c. 1894.

Ishii Kinen Aisen En a. Shokichi Tomita

Kita Nitto cho, Tennoji ku, Osaka,

1917.

11. Japan Mission to Lepers a. Masakane Kobayashi

Tokyo Y.M.C.A. Mitoshiro cho, Kanda ku, Tokyo.

C. 1925.

Kvoeikisha 12. Kirisuto a. Kohachiro Miyazaki

543 Ubagaya.Kamakura Machi, Kanagawa ken.

c. 1915.

13. Kobe Fujin Dojo Kat

a. Nobu Jo

b. 601 of 2 Chome, Aoya cho, Nada ku. Kobe.

1916.

14. Kobe Yoro-In (Home for Old People)

Yusuke Nishimura

b. 15 of 2 Chome, Tsuyuno cho, Kobe.

1899.

Koshio Juku (Reform School)

a. Takagaki Koshio

b. 115 Shoho-Machi. Suginami ku, Tokyo.

c. 1933.

Kvoto San-In (Maternity Hospital)

a. Kiichiro Saeki

Naka Choia-Machi-Kado, Muromachi dori. Kamikyo-ku, Kyoto,

e. 1891.

17. Lodging House for Men

a. Shigenori Itichi

Okino, Adachi-ku, Tokvo.

c. 1932.

Maebashi Yoro-In (Home 18. for Old People)

Kumazo Tanabe

440 Mimata, Maebashi Shigai.

C. 1903.

19. Mojin Shinko Kai (Work for the Blind, Library, Lodging House)

a. Umekichi Akimoto

164 of 3 Omiva-Mae. Suginami ku, Tokyo.

1919.

20. Nihon Rowa Gakko (Oral School for the Deaf)

a. Tadaoki Yamamoto

b. 458 Nichome, Kami-Mitazawa machi, Setagava ku. Tokvo.

c. 1920.

21. Oguni San-In (Maternity Hospital)

Tsumiharu Oguni

Hon Machi, Himeji shi

1925.

22. Osaka Suijo Rimpo Kan (Work for people living on Canal Boats)

a. Haruka Nakamura

b. 28 Tenpo cho, Minatoku, Osaka.

c. 1930.

- 23. Otate Muryo Shukuhaku-Jo (Free Lodging House)
  - a. Tokesaburo Mivazaki
    - b. Otate Machi, Kita Akita gun, Akita ken.
    - c. 1923.
- 24. Sendai Kirisutokyo Ikuji-In (Orphanage)
  - a. Takaji Osaka
  - b. 160 Kita Yobancho, Sendal.
  - c. 1896.
- 25. Rodosha Shinryo-Jo (Dispensary)
  - a. Kan Majima
  - b. 67 of 2 Matsukura cho, Honjo ku, Tokyo.
  - c. 1922.
- 26. Shirakawa Gakuen
  - a. Ryokichi Wakita
  - b. 1 Kita Takamine cho, Senbongashira, Kami Kyo ku, Kyoto.
  - c. 1909.
- 27. St. Stephens Home
  - a. Kumakichi Kusano
    - Kyojun Ryo (Relief Work)
      - b. 58 Goten Machi, kawa ku, Tokyo.
    - 2. Dispensary
      - b. 41 of 3 Minami Senju, Arakawa ku, Tokyo.
    - 3. Junshin-Sha (For Ex-Convicts)
      - b. 31 Tomikawa cho, Fukagawa ku, Tokyo.
    - c. 1927.
- 28. Tokyo Ikusei-En
  - a. Hatsu Kitagawa
  - 754 1 Chome, Kamiuma cho, Setagaya ku, Tokyo.
  - c. 1896.
- 29. Tottori Ikuji-Iin (Orphan
  - a. Shintaro Ozaki

- b. 1 of 94 Azuma cho, Tottori shi.
- c. 1906.
- 30. Yokohama Kunmo In (School for the Blind)
  - a. G. F. Draper
  - 3413 Takenomaru, Negishi-Machi, Naka ku, Yokohama.
  - c. 1892.
- 31. Gifu Mo Gakko
  - a. Keijiro Kosakai
  - b. Umegaeda cho, Gifu
    - c. March, 1894.
- 32. Hokusel En
  - a. Shirkaku Nakamura
  - b. 6 chome, Higashi 3 Jo, Obihiro shi, Hokkaido.
  - c. August 1, 1910.
- 33. Hoon Kai (Tuberculosis
  - Relief)
    a. Kikutaro Matsuno
  - b. 26 Kasumi cho, Azabu ku. Tokyo.
  - c. February, 1909.
- 34. Hoon Kai Kyuyo Jo
  - a. Kikutaro Matsuno b. Inubosaki, Choshi
  - Shigai, Chiba ken.
  - c. August 12, 1824.
- 35. Japan M.T.L. Kyoto Shi Bu (Relief of Lepers)
  - a. Shinichiro Sodeyama
  - b. 42 Tanaka Sekida cho,
     Sakyo ku, Kyoto shi.
  - c. 1933.
- Kansai M. T. L. (Relief of Lepers)
  - a. Toshihiko Yusa
  - Osaka Y.M.C.A., 13 Nishi Ogi machi, Kita ku, Osaka.
  - c. December, 1931.
- 37. Kohoku No En (Tuberculosis Relief)
  - a. Fukumatsu Kasai (Of Kami No Kyokai)
  - b. 13 Minami Shikahama

machi, Adachi ku, To-

c. April 1, 1933.

## 38. Koigaura Yoiku En

a. Yae Osaki

- b. Arigawa mura, Minami Matsuura gun, Nagasaki ken.
- c. October, 1880.

#### Kyurei Tai Jippi Rodo Ki-39 shukusha

a. Kotaro Kaneko

- b. 64 2 chome, Kusunoki machi, Minato Higashi ku, Kobe.
- c. November 23, 1914.
- 40. Kyurei Tai Kobe Jitsugyo Gakuin (Care of Children)

a. Kotaro Kaneko

- b. Oku Higashi Fuku-yama, Hirano Tennodai, Kobe.
- c. January 29, 1923.

## 41. Kyurei Tai Kobe Muryo Shokugyo Shokai Jo (Employment Office)

a. Koko Kaneko

- b. 64 2 chome, Kusunoki machi, Minato Higashi ku. Kobe.
- c. October 7, 1912.

## 42. Osato Ikuji En

a. Toi Ishiguro

- b. 3 chome, Shirokane machi, Osato, Moji.
- c. November 2, 1922.

# 43. Otate Takuji En (Day Nursery) † a. Takesaburo Miyazaki

- b. Aza Kawanaka Ippon Yanagi, Otate machi, Akita ken.
  - c. March, 1916.

# 44. Railway Mission

a. Miss E. R. Gillett

b. 123 1 chome, Kashiwagi machi, Yodobashi

ku, Tokyo. c: 1889.

45. Rodosha Shinryo. Jo (Medical and Dental Clinic)

a. Kan Majima

- b. 67 2 chome, Matsukura machi, Honjo ku. Tokyo.
- c. November, 1823.

## 46. Seishin Iin (Medical Work)

a. Shinzo Taruki

b. Kamibayashi machi, Kumamoto shi.

#### Shizuoka Jinji Sodan Jo 47.

a. Juzo Iino

b. Otoha Sho, Shizuoka,

c. February, 1919.

- Taishoku Gunjin Jusan 48. Kai (Work for Navy Men)
  - a. Taketoshi Nagayama
  - b. 2774 Kuge machi, Yokosuka.
  - c. August, 1822.

#### 49. Tetsudo Hoyo In.

- a. Kamejiro Tsuda kubo, Yodobashi ku, Tokyo.
- b. 145 3 chome, Nishi O
  - c. May, 1904.

#### Tobata Baptist Rinko Sha 60. a. Naomi Schell

b. Higashi Naka 2 chome, Meiji cho, Tobata sni. c. July, 1931.

#### 61. Uragami Yoiku En (Work for Children)

a. Maki Yuanaga

- b. 358 2 chome, Motohara cho, Nagasaki shi.
- c. August, 1874.
- Yokohama Rikko . Sha 62. (Home for Delinquent Girls)
  - a. Sumihiko Arima
  - b. 160 Maruyama cho,

Isogo ku, Yokohama. c. June. 1906.

## OMI BROTHERHOOD

#### 1. Omi Sanitorium

- a. R. Kurimoto and M. Amakawa, Resident Physicians
  - b. Kitano-Sho, Omi-Hachiman.
  - c. 1918.

#### 2. Personal Problems Conference.

- a. Y. Hiyama.
- b. Omi-Hachiman Y. M. C. A., Omi-Hachiman.
- c. 1921. Playground and Chitdren's Clinic.
- a. Maki H. Vories.
- b. Omi-Hachiman.
- c. 1922.

#### PRESBYTERIAN REFORMED CHURCH

- 1. At Rin Home.
  - a. Tsuguo Juji.
  - b. Nishi-Iru, Nijo, Nishi-Oji, Kyoto.
  - c. Not Reported.

## 2. Danshita Settlement

a. Junji Horii.

- Danshita, Shimozato-Mura, Kasai-Gun, Hyogo-Ken.
- c. 1930.

## 3. Fuji Ikuji Yoro-In.

- a. Matsu Watanabe.
  b. Shimadh-Mura, Fuji-Gun, Shizuoka-Ken.
- c. Not Reported.

#### 4. Gyosei Toshokan

- a. Gosuke Ihara.
- b. Tadaumi-Machi, Hiroshima-Ken.
- c. 1927.

# Iesu Dan Yuai Kyusai-Jo Toyohiko Kagawa.

b. 5 of 5 Azuma, Fukiai, Kobe.

- c. 1918.
- 6. Iwate Yoiku-In.
  - a. Gempachi Ohara.
  - b. 200 Kaga-Cho, Morioka.
  - a. Gempachi Ohara.

#### 7. Iwate Yoro-lin.

- b. 33 Haru Kiba, Kagano, Morioka-Shi.
- c. 1906.

#### 8. Jinji Sodan-Jo.

- a. Seiji Nakamura.
  - b. 26 of 15 Taira-Machi, Fukushima-Ken.
- c. Not Reported.

#### 9. Kirisuto Dendo Gikai (Dispensary)

- a. Yoshiro Tamura.
- b. Ichigaya Dai-Machi, Ushigome-Ku. Tokyo.
- c. 1906.

## 10. Kochi Gakusei Rodo Kai.

- a. Tokuji Kawazoe.
- b. 611 Kodakazaka, Kochi-Shi.
- c. 1906.

#### 11. Kochi Kyokwal.

- a. Annie Dowd.
  - b. 180 Takajo-Machi, Kochi-Shi.
- c. 1901.

#### Kyoto Kirisutokyo Seryo-In (Free Dispensary).

- a. Shinichiro Sodeyama
- b. 39 Sekita-Machi, Tanaka, Sakyo-Ku, Kyoto.
- c. Not Reported.

#### 13. Meiji Gakuin Settlement.

- a. Daikichiro Tagawa.
- Shinrin Kan, 2 Tani-Machi, Ichigaya, Ushigome Ku, Tokyo.
- c. 1929.

#### Nihon Ikuji-In (Orpanage).

a. Kiko Igarashi.

- b. 1 of 794 Kano-Machi, Gifu-Ken.
- c. 1895.
- Sapporo Ikuji-In (Orphanage).
  - a. Tokiwa Mishima.
  - Nishi 13, Minami Jujo, Sapporo.
  - c. 1906.
- 16. Seiro Nojo
  - a. Genichi Murono.
  - Naka Omi-Mura, Shiro, Tano-Gun, Shiguoka-Ken.
    - c 1913.
- 17. Sendai Muryoo Shukuhaku-Jo.
  - a. Ei Utsumi.
  - b. 44 Kita Hachiban-Cho, Sendai.
  - c. 1913.
- 18. Obihiro-Machi Kyugo-In
  - a. Shinsaku Nakamura.
    - b. 1 of 9 Minami Juhachijo, Obihiro-Machi, Hokkaido.
    - c. 1910.
- 19. Shikan lima Settlement.
  - a. Genjiro Yoshida.
    - of 3 Shikanjima
       Odori, Osaka.
    - c. 1925.
- Shohi Kumial, Hamamatsu Doho Sha. Kekkaku Ryoo-yo-Jo. Hamamatsu Kangofu Kyodo Kumiai. Rodo Settlement.
  - a. Yoshimi Matsumoto.
    - b. 108 Matsushiro-Cho, Hamamatsu-Shi.
    - c. Not Reported.
- 21. Tanaka Settlement
  - a. Shinichiro Kamiyama
  - b. 282 Nishi-Kaware-Cho, Tanaka, Kamikyo-Ku, Kyoto.
    - c. 1929.
- 22. Teikoku Kaigun Gunjin Home

- a. Kiku Totoki.
- b. Shimo Yamate-Dori, Kure.
- c. 1908.
- 23. Tokyo Shinrin Kan
  - a. Daikichiro Tagawa.
    - 2 Tani-Machi, Ichigaya, Ushigome-Ku, Tokyo.
    - c. 1923.
- 24. Tomonoie Takuji-Sho
  - a. Kunio Kato.
  - b. 100 of Nishi 5, Azuma-Cho, Mukojima, Tokyo.
  - c. 1930.

#### RAILWAY Y.M.C.A.

- 1. Headquarters of the Railway Y.M.C.A.
  - a. Masasuke Masutomi.
  - b. 2 Nishi Kanda 1 Chome, Kanda-Ku, Tokyo.
     c. 1908.
  - 2. Educational Work.
    - a. Lectures, Magazines, Religious meetings, Moving pictures, Publication of books, Consultations, Propaganda.
- 3. Social Work.
  - a. Providing of industry to the injured, Relief work for surviving families, Hotels, Neighborhood work.
- 4. Jusanjo (Help for wounded and ex-service men is given in the following Places; Tokyo, Nagoya. Osaka, Gifu, Tosu, Moji. Nagano, Hiroshima, Shimonoseki, Sapporo.
- 5. Printing Department.

#### ROMAN CATHOLIC CHURCH

- 1. Betania No Ie (Relief Work for Tubercular Patients)
  - b. 1191 of 3 Egota, Nakano-Ku, Tokyo.
  - c. 1930.

2. Fukusei-In Hospital.

b. Tera-Machi, Hitovoshi-Machi, Takuma-Gun, Kumamoto-Ken.

c. 1906.

Hakuai-In Hospital.

b. 84 Yatsushiro Naga-Machi, Yotsushiro-Gun, Kumamoto-Ken. c. 1900.

4. Jochl Catholic Settlement a. H. Lassalle.

b. 2103 Machiya, Arakawa-Ku, Tokyo.

c. 1931.

5. Koyama Fukusel-In Hospital for Lepers)

a. Soichi Iwashita

b. 109 Koyama, Fujioka-Mura, Sunto-Gun, Shizuoka-Ken.

c. Not Reported.

Maria Juku.

b. 19 Sekiguchi Dai-Machi, Koishikawa-Ku, Tokyo.

c. 1887.

7. Okuura-Mura Jikei-In

b. 1816 Okuura-Go. Minami Matsuura-Gun. Nagasaki-Ken

c. 1880.

8. Seirel Haspital.

b. 5 of 5 Naga-Machi, Kanazawa, Ishikawa-Ken.

c. 1914.

9. Seishin-En.

b. 10 Shin-Machi, Hodono, Akita-Shi.

c. 1925.

10. Seishin Aishi Kai Yoro-

10 Shin-Machi, Hodono. Akita-Shi.

c. 1920.

11. Seishin-In. b. 42 Tera-Machi, Akita-

Shi. c. 1920.

12. Shimazaki Ikufi-In.

b. Shimazaki-Machi, Tokyo.

Sumire Jogaku-In.

b. Koenji, Suginami-Machi, Tokyo. 1872.

14. Tairo-In (Hospital for Lepers)

b. Shimazaki Machi.

Kumamoto-Ken.

1897

15. Tenshi En.

b. Minami Shin Tsuboi-Machi, Kumamoto-Ken.

c. 1894.

Tenshukvo Joshi Kvolku-16.

> b. 415 Sanjo Agaru, Kawara-Dori, Kyoto.

c. 1886.

Uragami Yoiku-In 17.

b. 358 of 2 Higashi Hara-Machi, Nagasaki-Ken.

1874

Betorehemu No (Farm for Tubercular Patients in Early Stages)

b. Aza Nojio, Kiyose Mura, Tokyo Fu.

c. October 15, 1933.

19. Futaba Holku En (Care of Children)

a. Yuko Noguchi.

b. Moto Machi, Yotsuya Ku, Tokyo.

c. January, 1900.

20. Jikel En Ikuji Bu.

b. Kengun Mura, Kumamoto Ken.

c. April, 1923.

21. Nazare En

b. Yashiro Cho, Yashiro Gun, Kumamoto Ken.

- c. May, 1900.
- Nihon St. Paul Kai Pu-Hakual zoku Byoin (Charity Hospital)

b. 8 2 Chome, Kudan, Kojimachi Ku, Tokyo.

- c. August, 1879.
- Seishin Aishi Kai Seishin 23. In (Medical Clinic)

b. 10 Shin Machi, Hodono, Akita Shi.

- c. July 10, 1922.
- Jo Gakko 24. St. Paul (Orphanage and Medical Clinic)

b. 37 Moto Machi, Hakodate.

- c. May, 1878.
- Tosei Gaku En (Prevention of Tuberculosis among Children)

b. Aza Nojiri, Kiyose Mura, Kita Gun, Tokyo Fu. Tama

## THE SALVATION ARMY

- 1. Danshi Kibo Kan. (Boys Welfare Work)
  - a. Gunpei Yamamuro.
  - b. 165 1 Chome, Kitazuo-Cho, Taisho-Ku, Osaka.
  - c. May 1915.
- Do Ryoku Kan. (Lodging House with Employment Bureau)
  - a. Gunpei Yamamuro.
  - 2689 1 Chome, Mikawashima, Arakawa-Ku, Tokyo.
  - c. September 11, 1906.
- 3. Headquarters for Japan. (Evangelistic, Social, (Evangelistic, Social, Rescue and Educational).
  - a. Gunpei Yamamuro.
  - b. 17 2 Chome, Jimbo-Cho, Kanda, Tokyo.
  - c. September, 1895.

- 4. Klycko Ryo. (For released Licensed and Geisha Girls)
  - a. Gunpei Yamamuro.
  - b. Not Published.
  - c. March, 1927.
- 5. Ji Jo Kan. (Lodging House with Employment Bureau)

  - a. Gunpei Yamamuro. b. 3 Chome, Higashi Nakadori, Tsukishima, Tokyo.
  - c. December, 1906.
- Joshi Kibo Kan (Girls Welfare Work)
  - Gunpei Yamamuro.
  - b. 2 Noda-Machi, Kita-Ku. Osaka.
  - c. November 1919.
- Kyu Sei Gun Byoin (Hospital & Dispensary)
  - a. Gunpei Yamamuro.
  - 3 Chome, Kitamisuji-Machi, Asakusa-Ku, Tokyo.
  - c. 1912.
  - Kyu Sei Gun Kosei Kan. (Free Shelter and Industrial Home)
    - a. Gunpei Yamamuro.
    - b. 231 3 Chome Kita Sunamachi, Jyoto-Ku, Tokyo.
    - c. December, 1924.
  - Kvu Sei Gun Minshu Kan. (Lodging House with Employment Bureau)
    - a. Gunpei Yamamuro.
    - 66 4 Chome, Urafune-Cho. Naka-Ku. Yokohama.
    - c. December, 1924.
- Kyu Sei Gun Murai Sho-10. Ryo. (Students' gaku Hotel)
  - a. Gunnei Yamamuro.
    - b. 13 Honmura-Cho, Ichigaya, Ushigome-Ku,

Tokvo.

- c. February, 2, 1929
- Gun Ryovolo 11. Kyu Sei (Tuberculosis Sanato rium)
  - a. Gunpei Yamamuro.
  - b. 975 Wada-Honmacht, Suginami-Ku, Tokyo.
  - November 1916.
- 12. Kyu Sei Gun Shakai Shokumin Kan. (Social Settlement and Kindergarten).
  - a. Gunpel Yamamuro.
  - 4 of 1 4 Chome Taihel-Cho, Honjo-Ku, Tokyo.
  - c. November, 1919.
- Rosaku Kan. (Ex-Prison-13. ers' Welfare Work)
  - a. Gunpei Yamamuro.
  - b. 87 Akagishita-Machi, Ushigome-Ku, Tokyo.
  - c. October, 1896.
- 14. Karashi Dane Ryo. (Childrens Home)
  - a. Gunpei Yamamuro. b: 35 Hiroo-Cho, Azabu-
  - Ku, Tokyo.
  - c. January 1935.
- Ikuji Fujin Home. (Home for Women and Children)
  - a. Gunpei Yamamuro.
  - b. 137 Harimacho, Dairen.
  - e. September, 1906.
- Home for Children of 16. Lepers.
  - a. Gunpei Yamamuro. b. Rakusenen, Kusatsu-Machi, Gumma-Ken.
- 17. Kyu Sei Gun Nojo. (Training Farm for young men).
  - a. . Gunpei Yamamuro.
    - b. 1523 Chofu Ninemachi, 2 Chome Omori-Ku. Tokyo.
    - c. July, 1934.

- 18. Kvu Sei Gun Shinryosho. (Dispensary)
  - a. Gunpei Yamamuro.
  - 771 Motogicho, 1-Chome, Adachi-Ku. Tokvo.
  - c... April, 1934.
- Kyu Sel Gun Shinryosho. (Dispensary)
  - a. Gunpei Yamamuro. b. 10 Furumachi, Niigata.
  - c. June, 1933.
- 20. Seiko Ryo. (Home for Girls) a. Gunpei Yamamuro.
  - b. 425 4 Chome Matsubara-Machi, Setagaya-Ku, Tokyo.
  - c. January, 1935.

SAN IKU KAI (Opening Date, 1918. Representative; Itsuo Fujita)

- San Iku Kai Byoin
  - b. 19 of 3 Chome, Taihei-Cho, Honjo-Ku, Tokyo.
  - c. 1919.
- 2. San Iku Kai Kinshi Byo-In
  - b. 1 of 5 2 Chome, Kotobashi, Honjo-Ku, Tokvo.
  - 1927.
- San Iku Kai Oi Byoin
  - b. 5565 Moriman-Cho, Oi, Shinagawa-Ku, Tokyo.
    - 1927.
- 4. San Iku Kai Kyuji-In
- b. 13 of 3 Chome, Taihei-Cho, Honjo-Ku. Tokyo.
  - C. 1921. San Iku Kai Sanba Gakko
- b. 13 of 3 Chome, Taihei-Cho, Honjo-Ku, Tokyo. 1924.
- San Iku Kai Suna-Machi Takuji-Sho
  - b. 309 of 9 Chome, Kita

Suna-Machi, Joto-Ku, Tokyo.

c. 1926.

## SEI KO KWAI.... Church Missionary Society

- 1. Ikebukuro Child Welfare Center
  - a. Miss C. M. Baldwin.
     b. 540 Ikebukuro 1 Chome, Toshima-Ku, Tokyoo.
  - c. 1933.
- 2. Seiai-In (Dispensary and Maternity Home)

a. Dr. Mikio Suwa.

- 541 Ikebukuro 1 Chome, Toshima-Ku, Tokyo.
- 3. Tsukishima Kirisuto Kaikan (Settlement)

a. Miss A. M. Henty.

- b. Higashi-Cashi-Dori, 4 Tokyo.
- c. 1927.

#### Church of England in Canada Missionary Society

1. Gifu Mo Gakko (School for the Blind)

a. Keijiro Kosakai.b. 834 Umegae-Cho. Gifu.

c. 1894.

- Shinsei Ryoyojo (Tuberculosis Sanatorium)
  - a. Dr. R. K. Start.
  - b. Obuse, Nagano-Ken.

c. 1932.

## Proestant Episcopal Church

- 1. Shin Ai Hoiku-En (Day Nursery)
  - a. S. H. Nichols, Mrs. Makiko Sonobe.
  - Nishi Iru Agaru Higure, Maruta-Machi, Kyoto.
- 2. St. Barnabas Dispensary for Lepers
  - a. M. A. Cornwall-Leigh.

- b. Kusatsu, Gunmma-Ken.
- c. 1918.
- 3. St. Barnabas Hospital.
  - a. F. M. Jones M. D. noji, Osaka.
  - c. 1873 Dispensary. 1882 Hospital.
- 4. St. Luke's International Medical Center.
  - a. N. S. Binsted.
    - b. 37 Akagi-Cho, Kyobashi-Ku, Tokyo.
    - c. 1902.
- 5. Boshi Home for Working Mothers
  - a. Mrs. Makiko Sonobe.
  - b. Higurashi-Dori, Maruta-Machi, Agaru, Kyooo.
    - c. 1934.

#### Society for the Propagation of the Gospel

- 1. St. Hilda Yoro-In (Home for Old People)
  - a. S. Heaslett
  - b. 61 Ryudo-Cho, Azabu, Tokyo,
  - c. 1895.
- 2. Kobe Kaiin Home a. F. Kettlewell
  - b. 385 Minamitoyama-Cho, Minato-Ku, Kobe
  - c. 1910.
- 3. St. Hilda Yoko Home (Girl's Home with Senior & Junior Divisions)
  - a. The Sisters Superior C. E.
  - b. 538 Sanko-Cho, Shirokane, Shiba-Ku, Tokyo
  - c. 1891.

#### Sei Ko Kwai

- 1. At Rin Sha (Work for Old Old People)
  - a. Heiji Fukuda
  - b. 49 Kitada-Cho, Matsue
  - c. 1920.

- 2. Chiba-Ken, Ikuii-En (Orphanage)
  - a. Shikataro Koda
  - b. 115 Tateyama-Machi. Awa-Gun. Chiba-Ken
  - c. 1908.
- Fukkatsu Kenko Sodan Kai (Dispensary)
- a. J. K. Morris
  - b. 73 Goshota-Machi. Murasakino, Kamikyo-Ku, Kyoto
    - c. 1930.
- 4. Garden Home (Tuberculosis Sanitarium)
  - a. Matsutaro Itoh
  - 1180 3-Chome, Egota, Nakano-Ku, Tokyo c. 1924.
- 5. Haku Al Sha (Relief Work for Orphans)
  - a. Jitsunosuke Kobashi b. Imai, 13 Higashi Yo-
  - dogawa-Ku, Osaka
- c. 1890
  - 6. Kumamoto Kaishun Byoin (Leper Hospital) a. Miss A. K. Wright
- b. Shimo Tatsuta, Kami-
  - Machi, Kumamoto c. 1895.

  - 7. Matsue Ikuji En (Work for Children)
    - a. Heiji Fukuda
    - b. 48 Kitada-Cho, Matsue
    - 1896. c.
- 8. Rodosha Kyofu Kai (En couragement of Spiritual Life among Labourers)
  - a. T. Nuki
  - b. 90 Nichome, Higashi-Cho, Honjo-Ku, Tokyo
  - c. 1908.
  - 9. Sei Yohane Holku Gakko a. Seichiro Yoshida
    - b. 61 Sakudani-Machi, Tennoji-Ku, Osaka
  - c. 1933.

- 10. Senju Holkuen (Day Nurserv)
  - a. Shintaro Yamaguchi b. 129 of 5 Minami-Sen-
  - ju, Tokyo c. 1916.
- 11. Shi Ai Yochien (Nursery) a. Bunzo Goto
  - b. 151 Motokanasugi. Nippori-Machi, Tokyo
  - c. 1907.
- 12. Shin Ai Kan Settlement
  - a. Bunzo Goto
  - b. 93 8-Chome, Terajima-Machi, Mukojima-Ku, Tokyo
  - c. 1934.
- St. Yohane Gaku-En
   a. Teijiro Yanagihara
  - - b. 61 Saikudani-Machi, Tennoji-Ku, Osaka
    - c. 1899.
- 14. Takinogawa Gakuen
  - (School for Weak-Minded) a. Rvoichi Ishii
    - b. 6321 Yabomura, Tokyo
    - 1891.

## SEVENTH DAY ADVENTISTS

- Tokyo Sanitarium-Hospitai
  - a. Dr. Paul V. Starr
    - b. 171 Amanuma 1 Chome, Suginami-Ku. Tokyo.
    - c. 1929.

#### SOUTHERN BAPTIST CON-VENTION

- 1. Rin Ko Sha (Good Will Center)
  - a. Naomi Schell
  - b. Meiji-Machi, 2 Chome, Tobata-Shi, Fukuoka-Ken
  - c. 1929.

# UNITED BRETHREN CHURCH

- Awazu Day Nursery
  - a. Mrs. Ayako Takekoshi
    - b. Awazu Ishiyama, Otsu.

Shiga-Ken 1933. c.

2. Baba Dobo Kan

a. Teiichi Tamura

Baba, Otsu, Shiga-Ken 1921. e.

Hirao Seiko Takuji-Sho (Busy Season Day Nursery)

a. Kiyoshi Yabe

b. Nakano-Sho, Zene, Otsu

c. 1931.

4. Ritsunan Day Nursery

a. Gonichi Sakai

Sato, Shimotanakami-Mura, Shiga-Ken

c. 1932.

Season Busy Ritsunan Day Nursery

a. Gonichi Sakai

Sato, Shimotanakami-Mura, Shiga-Ken

c. 1931.

"Nature" Day Shizuoka Nursery

Susumu Watanabe

36 Ichibancho, Shizuoka

c. 1933.

Shoko Seinen Kai (Work for Labourers, Apprentices and Clerks)

a. Minoru Okada

6 of 5 Banchi 2 Chome, Midori-Cho, Honjo-Ku, Tokyo

c. 1916.

#### UNITED CHRISTIAN MISSIOARY SOCIETY

Asakusa Kaikan (East Tokyo Institute)

a. Shoichi Suzuka

b. 87 Tanaka-Machi, Asakusa-Ku, Tokyo

### c. 1920.

#### UNITED LUTHERAN CHURCH

1. Bethany Home (Home for Widows with Children, Nursery School) a. Annie Powlas

36 of 3 Yanagihara-Machi, Honjo, Tokyo

c. 1924.

Home for Aged Poor

a. A. J. Stirewalt b. 303 Sanchome, Koenji, Suginami-Ku, Tokyo

1923.

Ji Ai En (Old Folks Home, Rescue Home, Nursery School, Orphanage)

a. Maude Powlas

Kengun Mura, Hotaku-Gun, Kumamoto

c. 1923.

## THE UNIVERSALIST GENERAL CONVENTION

Dojin House (Social Ser-vice Center)

a. Ruth G. Downing

50 Takata, Oimatsu-Cho. Koishikawa-Ku, Tokvo

c. 1924.

2. Blackmer Home (Dormitory for the Education and Protection of Underpriviledged Young Women)

a. Georgene Bowen

50 Takata, Oimatsu-Koishikawa-Ku, Cho. Tokyo

1896.

Christian Hospice and Tea Room for the Poor

a. Naoichiro Nagano

7 Nichome, Minamikaji-Machi, Naka-Ku, Nagoya

c. 1907.

#### WOMAN'S CHRISTIAN TEMPERANCE UNION

1. Ji Ai Kan (Women's Home with Rescue Work, and Employment Office)

- a. Ochimi Kubushiro
- b. 360 Hyakunin-Cho. Sanchome. Yodobashiku. Tokyo
- 1890
- 2. Kobo Kan (Settlement) a. Shizue Yoshimi
  - 30 Yonchome, Terajima-Cho, Mukojima-Ku, Tokyo
    - 1919
- Kochi Young Student's Home
  - a. Fujie Shimamura
  - 704 Kitamonsuli, Kochi
  - 1921 C.
- 4. Osaka Women's Home
  - a. Utako Havashi
  - 6 of 6 Nakanoshima. Kita-Ku, Osaka
  - 1907 C.
- 5. Tokushima Women's Home (Employment Office and Home)
  - a. Masue Nakajima
  - b. 29 Dekishima. Hon-Machi, Tokushima
  - C. 1930
- 6. W. C. T. U. Koshi Shibu Dispensary
  - a. Rikio Sunagawa
  - 704 Kitamonsuji, Kochi c. 1921
- W.C.T.U. Osaka Branch
- a. Utako Hayashi b. 66 Chome, Nakanoshi
  - ma, Kita-Ku, Osaka
  - ma, Kita-Ku, Osaka c. 1899
- W.C.T.U. Yokohama Branch
  - a. Tazu Tokita
    - b. 16 Itchome. Horai-Machi, Maka-Ku. Yokohama
    - c. 1888
- 9. Yokohama Women's Home & Employment Intelli-

gence Office

a. Tazuko Tokita b. of 1 Horai-Cho.

- Yokohama
- 1925

#### WHITE CROSS SOCITY Headquarters With Departments

(Christmas Seal, the magazine "Hakujuji", Clinic work entrusted to 51 doctors, excrete examination, health examination, lecture and publications, X-Ray)

- a. Noboru Watanabe. Pres. Chuichi Ariyoshi, Director
- b. 1 of 2 Ogawa-Cho, Kanda-Ku, Tokyo
- c. 1910

#### Hakuji Kai Shinryo-Jo (Dispendasy)

- a. Hideta Nagai
- 1 of 2 Ogawa-Machi, b. Kanda-Ku, Tokyo
- C. 1910
- 8. Kokichi Konno
  - Sendagaya-Cho. Komagome, Hongo-Ku Tokyo
- a. Mamoru Nishi
- 17 Naka Sarugaku-Cho, Kanda-Ku, Tokyo
- a. Toshio Kanno
- Goten-Machi. Hakusan, Koishikawa-Ku, Tokyo

## Year Round Open Air School

- B.
- Todomu Hayashi Kowada Kaihin, Chib. gasaki-Machi, Kanagawa-Ken

#### YOUNG MEN'S CHRISTIAN ASSOCIATION

- 1. Dormitory For Men
  - Shoji Murakami
  - Tokiwa-Cho 1 Chome, Naka-Ku. Yokohama
    - 1924

Kyoto Y.M.C.A.

a. Hachiro Yuasa

- Hashi, Baba, Sanjo Kvoto
- 1903 C.

## 3. Nagova Y.M.C.A.

a. Hiroshi Kusunoki

- 30 Minami Kawara-Naka-Ku, Machi. Nagova
- c. 1902
- 4. Osaka Y.M.C.A. Employment Bureau
  - T. Miura
  - Y.M.C.A. Nishi-Ku. Osaka
  - 1910
- 5. Sendal Y.M.C.A.
  - a. Shinta Suzuki
  - 35 Arakawa-Cho, Sendai
    - c. 1905
- Tokyo Imperial University Y.M.C.A. Social- Settlement
  - a. Isutaro Suehiro
  - b. Teidai Settlement, 44 Yanagishima, Honjo, Tokvo
  - c. 1924
- 7. Tokyo Y.M.C.A. Employment Bureau
  - a. K. Matsui
  - Y.M.C.A., 3 Chome, Mitoshiro-Cho, Kanda-Ku, Tokyo
  - c. 1894
  - c. 1894
- Tokyo Y. M. C. A. Legal Advice Bureau
  - a. Y. Fukuda
  - b. Y. M. C. A., 3 Chome, Mitoshiro-Cho, Kanda-Ku, Tokyo
  - c. Not Reported

YOUNG WOMEN'S CHRISTIAN ASSOCIATION TOKYO

- Employment Bureau
  - a. Y.W.C.A.
  - b. 11 of 8 1 Chome, Surugadai, Kanda-Ku, Tokyo
- Dormitories
- a. Tsune Kaditsu (For Business Girls)
  - b. 195 Sekiguchi-Cho, Koishikawa-Ku, Tokyo
  - Okabayashi a. Kaneo (For Students)
  - b. 45 Nando-Cho, Ushi-
  - gome-Ku, Tokyo Sadayo Yokol (For a. Sadayo Students)
  - 28 Suido-Cho, Koishikawa-Ku, Tokyo.
- Club Work Branch 3.
  - b. Hakusan, Goten-Machi, Koishikawa-Ku. Tokvo.
- 4. Ikoino le (Recreation House)
  - b. Kokuryo, Choshi-Mura, Kita-Tama-Gun, Tokyo.
  - Camps
    - b. Hota, Awa-Gun, Chiba-(For Business Ken Girls) Lake Notiri, Nagano-Ken (For Students)

#### YOKOHAMA

- a. Aya Kinuji
- b. 72 Ota-Machi, Rokuchome, Naka-Ku
- c. 1916.
- Dormitory

  - a. Ryu Watanabe b. 656 Sannoyama, Nishitobe
- c. 1925.
- 3. Edith Lacey Memorial Camp and Rest House
- b. 4245 Aza Ebita, Matsuva, Nishi Uramura, Miura Gun, Kanagawa Ken

e: 1934.

#### NAGOYA

a. Yuki Kimura

Y.W.C.A. chome, Higashi

c. 1933.

b. 8 Chikara-Machi, Ni-

Dormitory

a. Yuki Kimura b. 8 Chikara-Machi, Nichome, Higashi

## куото

## I. Y.W.C.A.

a. Fumi Harada

b. Demizu Agaru, Muromachi-Dori

c. 1920.

## 2. Dormitory

a. Yuki Naito b. Nihonmatsu, Yoshida c. 1927.

#### 3. Rest House

a. Kiku Miyahara

b. Hieizan c. 1920.

#### KOBE

1. Y.W.C.A.

a. Kuniye Kawamoto

b. 116 of Sanchome, Yamamoto-Dori

c. 1920.

#### OSAKA

1. Y.W.C.A.

a. Haru Asai

br 13 Wishioge-Machi, Kita-Ku

c. 1918.

## 2. Dormitory

a. Take Shirai b. Nishioge-Machi, Kita-Ku

c. .1923.

# SOCIAL STUDY GROUPS

(A. is for the address; B. is for the secretary; C. is for the objective; D. is for the date of opening).

I. Aoki Kyosai

a. 77 Shinden, Sugamo-Machi, Toshima-Ku, Tokyo

Shozo Aoki

c.To study problems due to alcohol

d: 1922.

2. Baptist Church Social Department

a. Misaki Kaikan, 12 Misaki-Cho, Kanda-Ku, Tokvo

b. Tota Fujii d. 1928

3. Central Association for the Welfare of the Blind

a. General Federation of Social Work, Bureau of Social Affairs Building, Otemachi, Tokyo b. Takeo Iwahashi,

Genevieve Caulfield

c. To promote welfare of the Blind; to prevent blindness.

4. Society for the cure of the opium habit and the prevention of the opium traffie

a. 78 Umeda-Machi. Honda, Katsushika-Ku, Tokyo

b. Hanpei Nagao

c. To study the problems of the opium traffic: to disseminate information.

d. 1928

5. Kagawa Fellowship in Japan

b. P. K. Price, Chairman C. P. Garman, Secretary

d. To share with Toyohiko Kagawa the rich experiences God has

given him; To study with sympathetic approach Dr. Kagawa's program for the Kingdom of God and as far as possible to cooperate with him in the achieving of this program.

i. 1927 and reorganized in 1933

6. Kyofu Kai (W.C.T.U.)

a. 360 Okubo, Hyakunin-Cho, Tokyo

b. Chiyoko Kozaki

- To establish temperance, purity, world peace, and women's suffrage in Japan
- 7. National Committee of the Y.M.C.A.
  - a. 10 Omote-Dori, Sarugaku-Cho, Kanda-Ku, Tokyo

b. Soichi Saito

- Service program through employment bureau, legal advice, boy's clubs, work for underpriviledged boys, dispensaries, hoste's, Sunday School, and service school for emigrants.
- d. 1903

. National Y.W.C.A.

- a. 13 of 1 Nishiki-Cho, Kanda-Ku, Tokyo
- b. Kotoko Yamamoto
- c. To promote and establish social work.
- 9. Nihon Kokumin Domei (National Temperance League)
  - a. 10 Omote Sarugaku-Cho, Kanda-Ku, Tokyo
  - b. Hanpei Nagao
  - c. To establish temperance.
  - d. 1890

- 10. Ohara Shakai Mondai Kenku Kai (Ohara Research Bureau)
  - Reijin-Machi, Tennoji-Ku, Osaka
  - b. Iwasaburo Takano
  - c. To study all social problems, to collect information and report through quarterly pamphlets.
  - d. 1919
  - Organization for the Oral Education of the Deaf.
    - a. Care of Y. Nishikawa, Tokyo Shoshi Kaikan, Jingu Omote Sando, Tokyo
    - b. Marquis Tokugawa
    - c. To establish best methods of educating the deaf to become useful citizens; to find suitable employment for those who have finished their school courses.
  - 12. Osaka Christian Worker's Association
    - a. Y.M.C.A. Tosabori, Nishi-Ku, Osaka
    - b. Shoichi Tomita, T. Yatsuhama
    - c. To encourage faith and deepen the spirit of brotherhood.
    - d. 1923
  - Social Department of the Nihon Kirisuto Kyokwai (Presbyterian-Reformed Churches)
    - a. 685 of 3 Amanuma Suginami-Ku, Tokyo
    - b. Shiro Murata
  - Social Department of the Nihon Kumiai Kyokwai (Congregational Church)
    - a. 1 of 1 Tosabori, Nishi-Ku, Osaka
    - b. Ryuzo Okumura

- c. To study and survey social problems; to educate members in social welfare
- d. 1919
- 15. Social Department of the Nihon Mesojisto Kyokwat (Methodist Church)
  - a. 2 Midorigaoka-Machi, Shibuya-Ku, Tokyo
  - b. R. Manabe
  - c. To study and promote social movements
  - d. 1927
- 16. Social Section of the Salvation Army
  - a. 5 Hitotsubashi-Dori, Kanda-Ku, Tokyo
  - b. Masuzo Uemura
  - c. To study, survey, give relief, and educate
  - d. 1895
- 17. Social Welfare Commission of the National Christian Council
  - a. 13 of 1 Nishiki-Cho, Kanda-Ku, Tokyo
  - b. Kunio Kodaira
  - c. To promote and survey Social Work
  - d. 1923.
- 18. Tokyo Christian Social Worker's Association
  - a. of 3 Mitoshiro-Cho, Kanda-Ku, Tokyo
  - c. To study and survey social problems and social movements.

- d. 1922.
- 19. Tokyo Y.M.C.A.
  - a. 3 Sanchome, Mitoshiro-Cho, Kanda-Ku, Tokyo
  - b. Hanpei Nagao
  - c. To study and share information with all social workers, whether they be in Christian bodies or not.
- 20. Tokyo Y.W.C.A.
  - a. 11 8 Banchi, 1-Chome, Surugadai, Kanda-Ku, Tokyo
  - b. Taka Kato
  - c. To promote social movements by creating public opinion
  - d. 1905.
- 21. World Alliance for International Friendship through the Churches
  - a. 13 Nishiki-Cho, 1-Chome, Kanda-Ku, Tokyo (Care of Nat'l Chn. Council)
  - b. K. Kodaira
  - c. To send delegates abroad; to welcome foreign guests; publish pamphlets; to secure speakers for churches and schools for the cause of international peace.
  - d. 1914 at Constance 1920 at Tokyo.

managed by the 0 10 0 - 20 ---

# HEADQUARTERS OF RELIGIOUS AND SOCIAL ORGANIZATIONS

## Howard D. Hannaford

1. Denominational Headquarters of Japanese Church	1.	Denominational	Headquarters	of	Japanese	Churche
---	----	----------------	--------------	----	----------	---------

- (1) Fukuin Dendo Kyokai
- 98 Hyakkuken Cho, Maebashi, Gunma Ken
  (2) Fukuin Ruteru Kyokai (Evangelical Lutheran Church).
  Rev. T. Minkkinen, Kami Iida Machi, Nagano Ken
- (3) Fukyu Fukuin Kyokai Rev. Egon Hessel, 10 Higashi Machi, Shogoin, Sakyo Ku, Kyoto
- (4) Kami No Kyokai (Church of God). Mr. Nagamitsu Shimizu, 7 3-Chome, Surugadai,
- Kanda Ku, Tokyo
  (5) Kirisuto Doshinkai
- 24 3-Chome, Nishiki Cho, Kanda Ku, Tokyo
- (6) Kirisuto Kyokai Sei Gakuin Chu Gakko, Nakazato Machi, Takinogawa Ku, Tokyo
- (7) Kyuseigun Nihon Hon-ei (Salvation Army). 17 2-Chome, Jinbo Cho, Kanda Ku, Tokyo
- (8) Nihon Baputesuto Kyokai (Baptist Church).
  - 2 1-Chome, Misaki Cho, Kanda Ku, Tokyo Sei Bu Kumiai
  - Mr. Masajiro Kuroda, 4 Chome, Ariake Cho, Yawata To Bu Kumiai
    - 2 1-Chome, Misaki Cho, Kanda Ku, Tokyo
- (9) Nihon Dendo Tai Umemoto Cho, Minato Ku, Kobe
- (10) Nihon Dojin Kirisuto Kyokai 1 1-Chome, Mizuochi Cho, Shizuoka
- (11) Nihon Domei Kirisuto Kyokai Mr. Kohei Sugimoto, 1272 Tori Machi, Chiba
- (12) Nihon Fukuin Kyokai (Evangelical Church). Mr. Kinzo Shinohara, 500 1-Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.
- (13) Nihon Fukuin Ruteru Kyokai (Lutheran Church). Mr. Inoko Miura, 921 2-Chome, Saginomiya Machi, Nakano Ku, Tokyo.
- (14) Nihon Horinesu Kyokai (Holiness Church). 391 3-Chome, Kashiwagi, Yodobashi Ku, Tokyo.

- Nihon Jivu Mesojisuto Kyokai (Free Church).
  - Mr. Saichi Oya, 48 1-Chome, Maruyama Dori,
- (16) Nihon Kirisuto Dobo Kyokai (United Brethren Church). Mr. Chukichi Yasuda, 14 Minamita Machi, Jodoji. Sakvo Ku. Kvoto.
- (17)Nihon Kirisuto Kyokai (Presbyterian-Reformed Church) 3 4-Chome, Shin Machi, Akasaka Ku, Tokyo.
- Nihon Kirisuto Yukai (Society of Friends) (18)Mr. Seiji Hirakawa, 12 1-Chome, Mita Dai Machi. Shiba Ku, Tokyo.
- Nihon Kumiai Kirisuto Kyokai (Congregational Church) (19) 817 Daido Building, 1-Chome, Tosabori Dori, Nishi Ku. Osaka.
- Nihon Kyodo Kirisuto Kyokai (20) 534 1-Chome, Senda Machi, Hiroshima.
- Nihon Mesojisuto Kyokai (Methodist Church) (21)23 Midorigaoka Machi, Shibuya Ku, Tokyo.
- Nihon Mifu Kyokai (Methodist Protestant Church) (22)Mr. Yotaro Koizumi, 133 2-Chome, Hinode Machi, Naka Ku, Yokohama,
- (23)Nihon Nazaren Kyokai (Church of the Nazarene) Mr. Hiroshi Kitagawa, 7-Chome, Hon Machi, Higashi Yama Ku, Kyoto.
- (24)Nihon Seikokai (Episcopal Church) Nihon Seikokai Kyomu Iin, 10 Sakae Cho, Shiba Ku, Tokvo.
- (25)Nihon Seisho Kvokai Mr. Bokudo Yumiyama, 1666 Takinogawa Cho, Takinogawa Ku, Tokyo.
- (26)De Adobenchisuto Kyokai (Seventh Day Adventist Church) 171 1-Chome, Amanuma, Suginami Ku. Tokvo.
- (27)Seisho Shinrikan Mr. Kotaro Tsukiyama, 3 Rosoku Machi, Kanda Ku, Tokyo.
- Sekai Senkyodan (28) Mr. Eikichi Tsuchikawa, 1031 5-Chome, Itabashi Machi, Itabashi Ku, Tokyo.
- (29) Wesurean Mesojisuto Kyokai (Wesleyan Methodist Church). Mr. Sennenzuru Yamazaki, 1162 2-Chome, Ikebukuro, Toshima Ku, Tokyo.

2. American Mission to Leners

Rev. Albert Oltmans, D.D., 5 Meiji Gakuin, Shirokane, Tokyo.

3. Christian Endeavor Union (Nihon Rengo Kirisuto Kyorel Kat)

Mr. Kojiro Hata, Treasurer, 580 Rokkaku Bashi Machi, Kanagawa Ku, Yokohama.

Mr. Royal Haigh Fisher, Associate Treasurer, 1327 Minami Ota Machi, Naka Ku, Yokohama.

4. Federation of Christian Missions

Rev. T. T. Brumbaugh, Secretary, 65 Mivashita Cho, Koishikawa Ku, Tokyo.

5. Fellowship of Reconciliation (Yuwa Kai)

Mr. Seiji Hirakawa, Secretary, 12 1-Chome, Mita Dai Machi, Shiba Ku, Tokyo.

6. Haisho Undo Renmei (Movement for Abolition of Licensed Prostitute Quarters)

Mr. Yahei Matsumiya, 500 1-Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.

7. Japan Christian Education Association (Nihon Kirisutokyo Kvolku Domet Kai)

Mr. Toyotaro Miyoshi, Secretary, Shakai Jigyo Ka, Koto Gaku Bu, Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.

8. Japan Christian News Agency (Nihon Kirisutokyo Tsushin Kyokai)

Rev. Shoichi Murao, Secretary, Tokyo Y.M.C.A., Mitoshiro Cho, Kanda Ku, Tokyo.

Japan Humane Society (Nihon Jindo Kai)

Mrs. Inazo Nitobe, 75 1-Chome, Kobinata Dai Machi, Koishikawa Ku, Tokyo.

10. Japan Kindergarten Union

Miss Elizabeth F. Upton, Corresponding Secretary, 934 Sakuragi Cho, Omiya, Saitama Ken.

11. Kakusei Kai

Mr. Hidekichi Ito, Secretary, 41 Otsuka Naka Machi, Koishikawa Ku, Tokyo.

12. Kirisutokyo Kaigai Dendo Kyokai

Rev. Hiromichi Kozaki, President, Nihon Kirisutokyo Renmei, Kirisutokyo Kaikan, 6 1-chome, Nishiki Cho, Kanda Ku, Tokyo,

13. National Christian Council (Nihon Kirisutokyo Renmei) Rev. Akira Ebizawa, Secretary, Kirisutokyo Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.

14. National Sunday School Association (Nihon Nichiyo Gakko Kyokai)

Rev. Michio Kozaki, Secretary, Kirisutokyo Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.

15. National Temperance League (Nihon Kokumin Kinshu
Domei)

Mr. Hanpei Nagao, President, Kyo Bun Kan Building, 2 4-Chome, Ginza, Kyobashi Ku, Tokyo.

Rev. K. E. Aurell, Secretary Foreign Auxiliary, American Bible Society, 2 4-Chome, Ginza, Kyobashi Ku, Tokyo.

National W. C. T. U. (Kirisutokyo Fujin Kyofu Kai)
 Mrs. Chiyoko Kozaki, President, 360 3-Chome, Hyakunin Machi, Yodobashi Ku, Tokyo.

 National Y.M.C.A. (Nihon Kirisutokyo Seinen Kai Domei)
 Mr. Soichi Saito, General Secretary, 2 1-Chome, Nishi Kanda, Kanda Ku, Tokyo.

National Y.W.C.A. (Kirisutokyo Joshi Seinen Kai Domel)
 Miss Kotoko Yamamoto, General Secretary, Kirisutokyo
 Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.

 Nihon Kirisutokyo Rengo Fujin Kai (National Union Christian Woman's Society)
 Miss Tomiko Furuta, President, 23 4-Chome, Aoyama

Minami Cho, Akasaka Ku, Tokyo.

 School of Japanese Language and Culture (Nichi Go Bunka Gakko)

Dr. Gilbert Bowles, Director, Tokyo Y.M.C.A. Building, Mitoshiro Cho, Kanda Ku, Tokyo.

21. Union Hymnal Committee (Sanbika Iin)

Rev. Shoichi Imamura, Secretary, 357, Mure, Mitaka Mura, Tokyo Shigai.

Rev. Mitsuru Tomita, Director of Publication, Harris Kan, Aoyama Gakuin, Midorigaoka Machi, Shibuya Ku, Tokyo.

White Cross Society (Hakujuji Kai)
 1 2-Chome, Ogawa Machi, Kanda Ku, Tokyo.

. Women's Peace Association in Japan (Fujin Heiwa Kyokai (Japanese Section of the Women's International League for Peace and Freedom)

Mrs. Tsuneko Gauntlett, President, 52 Shinsaka Machi, Akasaka Ku, Tokyo.

24. World Alliance for International Friendship through the Churches, Japan Executive Committee (Kirisutokyo Kokusai Shinwa Kyokai)

THE RESERVE OF THE PARTY AND T

MANAGEMENT AND ADDRESS OF THE PARTY AND ADDRES

Rev. Kikutaro Matsuno, Secretary, 26 Kasumi Cho, Azabu Ku, Tokyo.

I SHAWN BE RESTRICT.

# STATISTICS FOR 1934

PREPARED BY

MRS. F. W. HECKELMAN

STATISTICS HOW (0.0)

0.00

11 - 27 (O = 1 OH)

---

## STATISTICS FOR 1934

It is with much hesitation that the following statistics are presented to the public, and they are to be used with much caution and only with imagination. It is therefore necessary to make some

explanations concerning them.

There has long existed confusion in the Year Book statistics due to the fact that two approaches to the subject have necessarily been interwoven with each other to produce both inaccuracy and obscurity. On the one han the statistics have been approached from the standpoint of the Missions, and on the other from the standpoint of the national churches. There has always been some duplication of figures therefore, and confusion of Missions and Churches. Of course attempts have been made to remedy this situation, but so long as two approaches are necessary, the confusion must remain.

The present set of statistics represents an effort towards the beginning of the unscrambling of the egg. Therefore the section on Missionary Personnel. (1) deals only with Missionary Personnel. Such headings as "Total Native Staff" sound very strange today, because the language fashion has changed, and because the nationals are no longer in this sense under the management of missionaries. The personnel section, therefore, represents only foreign missionaries.

As has been pointed out in previous Year Books it is difficult to obtain an accurate list of missionaries, due to the fact that there are always part time workers and independent workers who are

likely to be overlooked.

The personnel section, it will be observed, approaches its statistics purely from the standpoint of the Missions. The numbers of missionaries working in connection with any one national church do not appear. In previous Year Books there have always appeared in the Personnel section, and in the other sections also, the initials of four or five national churches. These have been dropped from the personnel and educational sections, on the ground that it is confusing and inconsistent to select a few national churches to be included among a large group of mission organizations, and that in any one section, the approach

should be as uniform as possible.

The second section (2), Evangelistic, is composed of statistics taken from the "Nenkan". It is true that these are the statistics for 1933. However, they are the only official statistics gathered by the National Christian Council. and they should therefore be the statistics of the Year Book. It is to be observed that in the Evangelistic Statistics, only the national churches are listed, and only those reported in the "Nenkan". Unfortunately these are far from complete. For instance, the Salvation Army is not reported in them. And it is to be hoped that the National Christian Council and the Year Book may work together for more adequate statistics. In any case, it is now true that the missions are no longer tails that wag the churches and that the evangelistic statistics should therefore be approached from the side of the churches rather than the missions. The statistical items for which information has been gathered by the Christian Council promise to furnish interesting information when in time they can be made more complete.

It should be pointed out that the blank spaces in section (2) indicate generally lack of information: the "O's" meaning zero.

The educational statistics (3), on the other hand, have reverted to the mission approach. This is not ultimately desirable but it is at present the easiest. There is always of course the evident difficulty of listing schools in which a number of mission organizations cooperate. They are at present commonly listed under one mission, and the names of the cooperating missions are noted following the tables. This, however, is unsatisfactory and misleading, and there should probably soon be a complete revision of method here also.

Tables (4), (5), and (6) suffer from the same disabilities. Especially the section on philanthropic work needs thorough revision. Its terminology is inadequate, and there is no proper heading for certain of the most important types of social work.

Because of the danger of their misuse, and because of their incompleteness, it has seemed unwise generally to total the columns. This will seem deplorable to those who want ready figures, but it seemed wiser this year to let the figures in their detailed forms make their own impression. At least those who use them will have to study them beforehand.

Any suggestions by those who have a flair for statistical tables whereby the present statistics may be improved will be welcomed. It is much to be desired that a more uniform and meaningful method of compiling statistics may be put into realization.—The Editor.

The second state of the property of the best of the second state of the second second

The second secon

and the second second

The state of the s

The state of the s

man has the

The second secon

to the second problems to be deliber.

The second secon

# STATISTICS FOR 1934

# LIST OF MISSION BOARDS AND CHURCHES

	TO SHARE SHE WAS AN ADDRESS OF THE PARTY OF
1.—ABCFM.	America Board of Commissioners for Foreign
	Missions.
2.—ABF.	American Baptist Foreign Missionary Society.
3.—AFP.	Foreign Mission Board of Friends of Philadelphia.
4.—AG.	The Assembly of God.
5.—BS.	Bible Societies:
	American Bible Society.
	The British & Foreign Bible Society and
	National Bible Society of Scotland.
6.—CE.	Community of the Epiphany.
7.—CJPM.	The Central Japan Pioneer Mission.
8.—CK.	Kirisuto Kyokai (UCMS).
9.—CLS.	Christian Literature Society.
10.—CMA.	Christian and Missionary Alliance.
11.—CMS.	Church Missionary Society.
12.—CN.	Church of the Nazarene.
13.—EC.	Evangelical Church of North America.
14.—FDK.	Fukuin Dendo Kyokai.
15.—FFK.	Fukyu Fukuin Kyokai.
16.—FFLK.	Finland Fukuin Luther Kyokai (LGAF).
17.—FMA.	General Mission Board of the Free Methodist
	Church of North America.
18.—HK.	Holiness Kyokai (OMS).
19.—IND.	Independent of any Society.
20.—JAM.	Japan Apostolic Mission.
21.—JBTS.	Japan Book and Tract Society.
22.—JEB.	Japan Evangelistic Band.
23.—JRM.	Japan Rescue Mission.
24.—KFJ.	Kagawa Fellowship in Japan.
25.—KK.	Nippon Kumiai Kirisuto Kyokai (ABCFM).
26.—KTK.	Kirisuto Tomo Kai (AFP).
27.—LCA.	Board of Foreign Missions of the United Luthern
Selfer Deliver	Church in America.
28.—LGAF.	The Lutheran Gospel Association of Finland.

410	
29.—LM.	Liebenzeller Mission.
30.—MBW.	The Missionary Bands of the World (SS).
31.—MEC.	Board of Foreign Missions of the Methodist Epis-
	copal Church and Woman's Foreign Missionary
	Society of the M. E. Church.
32.—MES.	Board of Missions of the Methodist Episcopal
	Church, South.
33.—MM.	Mino Mission.
34.—MP.	Board of Foreign Missions of the Methodist Pro-
	testant Church.
35.—MSCC.	Missionary Society of the Church of England in
	Canada.
36.—NBK.	Nippon Baptist Kyokai (ABF, SBC).
37.—NDBK.	Nippon Kirisuto Dobo Kyokai(UB).
38.—NDK.	Nippon Dojin Kirisuto Kyokai (UGC).
39.—NDKK.	Nippon Domei Kirisuto Kyokai (CMA).
40.—NFK.	Nippon Fukuin Kyokai(EC).
41.—NFLK.	Nippon Fukuin Luther Kyokai(LCA).
42.—NJMK.	Nippon Jiyu Methodist Kyokai (FMA).
43.—NKK.	Nippon Kirisuto Kyokai (PN, PS, RCA, RCUS).
44.—NKKK.	Nippon Kyodo Kirisuto Kyokai.
45.—NMFK.	Nippon Mifu Kyokai(MP).
46.—NMK.	Nippon Methodist Kyokai (MEC, MES, UCC).
47.—NSK.	Nippon Sei Kokai (CE, CMS, MSCC, PE, SPG).
48.—NZK.	Nazarene Kyokai(CN).
49.—OAM.	Ostasien Mission (The East Asia Mission).
50.—OB. 51.—OM.	Omi Brotherhood.
51.—OM. 52.—OMS.	Osaka Mission.
53.—PCC.	Oriental Missionary Society.
33.—FCC.	Board of Foreign Missions, Presbyterian Church in Canada.
54.—PE.	
54.—PE.	Domestic and Foreign Missionary Society of the
55.—PN.	Protestant Episcopal Church in America.
00E14.	Board of Foreign Missions of the Presbyterian Church of the United States of America.
56.—PS.	Executive Committee of the Foreign Missions of
	the Presbyterian Church in the United States
	(Southern Brokerted or)

(Southern Presbyterian).

Reformed Church in the United States.

Reformed Church in America.

Ju 140 0 D.	Reformed Original In the Officed States.
59.—SA.	Salvation Army.
60.—SAM.	Scandinavian Japan Alliance Mission.
61.—SBC.	Southern Baptist Convention.
62.—SDA.	Seventh Day Adventists.
63.—SPG.	Society for the Propagation of the Gospel in For-
	eign Parts.
64.—SS.	Sekai Senkyodan.
65.—UB.	Foreign Missionary Society of the Church of the
	United Brethren in Christ.
66.—UCC.	United Church of Canada and Woman's Mission-
III III SI	ary Society of the United Church of Canada.
67.—UCMS.	United Christian Missionary Society.
68.—UGC.	Japan Mission of the Universalist General Con-
	vention.

tian Associations of U.S.A. and Canada. 72.—YMJ. Yotsuya Mission.

57.—RCA.

69.--WM.

70.-WU.

71.-YMCA.

 YWCA. Young Women's Christian Association of the United States of America.

Woman's Union Missionary Society.

Wesleyan Methodist Connection of America.

International Committee of Young Men's Chris-

## **FORMOSA**

74.—EPM. English Presbyterian Mission.
 75.—PCC. Presbyterian Church in Canada.

## 1. Personnel

1. Total Foreign Staff. cational work.

Ordained men.
 Unordained men.

4. Wives.

Widows.

gelistic work.

7. Number engaged in edu- 13. Others.

8. Physicians, Men. 9. Physicians, Women.

10. Nurses.

5. Unmarried Women and 11. Number engaged in philanthropic work.

6. Number engaged in evan- 12. Number engaged in literature production.

		1	2	3	4	õ	6	7	8	9	10	11	12	13
1.	ABCFM1869	47	11	3	14	19	6	25	0	0	n	5	1	11
· ·	ABF1872	39	9	3	12	15	15	15	0	Ó	0	a	1	8
3.	AFP1885	11	0	4	4	3	5	2	0	0	0	0	~	-
4.	AG1914		_		-	9	U	4	U	U	0	0	1	3
5.	BS1875	3	1	9	2	0	0	0	0	0	0		0	
6.	CE1919	_	-		4		U	W	U	U	0	0	0	0
7.	CJPM1925	5	0	0	0	5	3.	0	0	0	-	-	-	-
9.	CLS1912	-		U	0	0	0	U	0	U	0	0	0	2
19.	CMA1895	-	_		. 440		M	-	-	_	-	17	-	-
11.	CMS1869	38	10	0	9	10	OFF	-	-	-		1	7	-
12.	CN	90	10	U	-13	19	.27	8	0	0	0	3	0	0
13.	EC1876	11	2	275	_	-	~			-	-	-	dem	
17.	FMA1903		Z	0	2	7	8	3	0	0	0	0	0	0
19.	IND	-	-			-	-	<b>→</b> ·	-	-	-	-	-	-
20.		_	-	-	-	-	-	.~	-	-		-	-	-
_	JAM1923	4	2	0	2	0	4	0	0	0	0	0	0	8
21.	JBTS1898	-	-	***	-	-	-	-	-	-	-	_	-	-
22.	JEB 1903	28	0	10	6	12	28	0	0	0	0	1	0	0
23.	JRM 1929	21	1	0	1	19	0	0	0	-0	4	.0	0	0
24.	KFJ	2	0	0	0	0	0	0	0	0	0	0	n	0
27.	LCA1892	33	12	0	11	10	20	10	0	0	0	3	0	0
28.	LGAF1900	10	4	0	4	2	9	1	0	0	0	0	0	0
20.	LM 1927	8	4	0	4	0	8	0	0	0	0	-	-	-
30.	MBW1913	Bro	Trees.	_	-		0	U	U	U	0	0	0	0
31.	MEC1878	50	11	ò	10	39	25	34	-	-	-		-	-
32.	MES 1836	85	18	3	21	-	-	-	0	0	0	0	1	0
33.	MM1918	00	10	8	21	23	14	28	0	0	0	D	1	1
34	MP1830	6	2	10	-	-		-	-	-	-	-	-	-
35.	MSCC 1888	-	_	0	1	3	0	6	0	0	0	0	0	0
0.0	1000	24	6	1	4	14	18	2	1	0	2	0	1	O

12 52

- 15	SECTION IN SEC.	1	2	3	4	5	6	7	8	9	10	11	12	13
49.	OAM1886	-	2	0	2	n	2	2	0	0	0	0	1	0
50.	OB	4	0	4	1	0	4	0	0	0	0	0	0	0
51.	OM	_	_	7	_	_		-	_	-	-	***	-	-
52.	OMS1901	_	-	-	_	_	_	4		-	-	-	-	_
53.	PCC1927	.7	2	0	1	8	7	0	0	0	0	0	0	0
54.	PE1859	98	20	12	25	44	34	23	5	1	8	-6	1	8
55.	PN1869	65	19	2	20	24	32	33	0	0	0	0	0	0
56.	PS 1885	42	17	0	16	9	33	9	0	0	0	0	0	0
57.	RCA 1859	27	9	0	9	9	13	14	0	0	0	0	0	3
58.	RCUS1879	43	13	5	17	8	15	26	0	0	0	0	0	2
59.	SA1895	9	4	0	4	1	9	0	0	0	0	0	0	0
60.	SAM1891	2	2	0	0	0	0	0	0	0	0	0	0	0
61.	SBC1888	16	7	0	0	9	4	12	0	0	0	0	0	0
62.	SDA1896	24	6	5	11	1	0	0	1	0	1	0	1	0
63.	SPG1873	64	14	2	8	40	28	23	0	0	0	0	1	5
65.	UB1895	4	2	0	2	0	2	2	0	0	0	0	0	0
66.	UCC1873	78	17	1	18	37	31	36	0	0	0	5	1	1
67.	UCMS1883	5	2	0	2	1	0	0	0	0	0	0	0	0
68.	UGC1895	4	1	0	1	2	2	2	0	0	0	2	1	1
69.	WM1919	2	1	0	1	0	2	0	0	0	0	0	0	0
70.	WU1871	5	0	0	0	5	1	4	0	0	0	0	0	0
71	YMCA1889	6	0	3	3	0	0	0	0	0	0	0	0	0
72.	YMJ1901	6	2	.0	2	2	6	0	0	0	0	σ	0	0
73.	YWCA1904	2	0	0	0	2	0	0	0	0	0	0	0	0
74.	EPM1865	-	-	-	-	-	-	~	-	_	-	_	-	~
75.	PCC1872	21	3	1	В	9	2	1	4	0	2	0	0	0
			-										-	-

# 2. Evangelistic

- Organized Churches. Self-supporting Churches, Total.
- City Churches. 4. Rural Churches.
- 5. Aided Churches, Total.
- Aided City Churches. Aided Rural Churches.
- 8. Others.

938 235 61 256 397 417 324 11 1

- Ordained Ministers, Total.
   Ordained Ministers, Men.
- 11. Ordained Ministers, Women.
- 12. Evangelists, Total.13. Evangelists, Men.
- 14. Evangelists, Women.

	10 15 16	1	2	g	4	5	б	7	8	9	10	11	12	13	14
8.	CK.	10	9	8	1	11	11	()	0	22	20	2	0	0	4)
14.	FDK.	16	3	3	0	13	13	0	6	7	5	2	5	4	1
15.	FFK.	15	2	2	U	13	12	1	0	8	8	-0	9	2	.7
16.	FFLK	11	0	0	0	11	-	_	0	14	11	3	1	1	. 0
18.	HK.	456	456	319	137	0	0	0				147	0	0	0
25.	KK.	188	82	62	20	106	34	72		155		0	74	55	19
26,	KTK.	9	0	0	0	9	19	0	0	12	7	5	0	0	.0
36.	NBK.	80	27	33	4	30	22	8	23	43	43	0	44	29	15
37.	NDBK.	21	8	8	0	13	13	0	9	14	14	0	10	10	0
38.	NDK.	5	0	0	0	5	-	-	-2	5	5	0	14	0	14
39.	NDKK.	18	3	2	1	15	0	15	0	15	7	8	15	7	8
40.	NFK.	36	1	1	0	35	27	8	0	32	32	0	10	10	0
41.	NFLK.	38	5	5	0	21	21	0	13	27	27	0	16	12	4
42.	NJMK.	26	26	21	3	0	0	0	ania.	19	19	0	12	6	6
43.	NKK.	442	158	139	19	160	70	80	124		280	2	219		23
44.	NKKK	37	12	4	8	20	8	12	5				0	0	0
45.	NMFK.	24	14	13	1	10	7	3	_				6	5	1
46.	NMK	347			-	140	-	-		308			217	109	108
47.	NSK.	240	(no	t cle	ar	**** ****	*****			)271	271	0	197	-	139
48.	NZK.	25	15	15	0	10	10	0	0	26	26	0	0	0	0
62.	SDA.	34	10	10	0	24	22	2	0		-		45	44	1
64.	SS.	E	5 (	) (	) (	4	4	0	1	1 3	3	0	-		
72.	YMJ.	25	14	10	) 4	11	8	3	-	18	18	0	9	4	. 5

2124 950 645 198 661 291 214 285 1705 1516 173 905 552 352

# 2. Evangelistic

15.	Church Members, Total.		Total.
16.	Church Members, Men.	24.	Contributions in yen, re-
17.	Church Members, Women.		ceived from Missions.
18.	Average Members per	25.	Per capita contributions.
	Local Church.	26.	Total property valuation
19.	Increase or decrease of		in yen.
	members during the year.	27.	Sunday Schools.
	(Figures with an asterisk	28.	Sunday School Teachers,
	indicate decrease).		Total.
20.	Number of Baptisms,	29.	Sunday School Teachers,
	Total.		Men.
21.	Number of Baptisms,	30.	Sunday School Teachers,
-	Adults.		Women.
22.	Number of Baptisms,	31.	Sunday School Pupils,
-	Children.		Total.
23.	Contributions in yen,	32.	Sunday School Pupils,

		15	16	17	18	19	20	21	22
8.	CK.	2204	1029	1175	110	25	78	78	0.
14.		416		-	26	-	47	47	-
15.	FFK.	642	-	_	50	70	50	50	0
16.	FFLK.	1454	-	-	132	57	1811	-	0 -
18.	нк				42	166*	1767	1767	0
25.	KK.	31484	15179	16305	176	116	1185	1122	63
26.	KTK.								0
36.	NBK.								
	NDBK.								8
38.	NDK.								-
39.	NDKK.								0
40.						0		189	.16
41.	NFLK.	4068	2233					215	39
42.									_
43.	NKK.								
44.	NKKK.	977	379	598	26	98	157	157	0
45.	NMFK.					24*			19
46.	NMK.			- 11					
47.	NSK.								
48.	NZK.	THE RESIDENCE IN						200	0
62.	SDA.	· OFCIN		U2 1	-	154		100	
64.	SS		1/5			_			
	YMJ.		125			200		-	0
		2200					012	012	-
		195600				5867	15952	10925	1040

# 2. Evangelistic

Boys. Girls.
33. Sunday School Pupils, 34. Sunday School Offerings.

		23	24	25	26	27	28	29	30	31	32	83	34
8.	CK.	80749	15600	13.95	-17	63	107	43	6.4	1497	624	873	683
14.	FDK.	3262	-	7.84	115	27	170	-	_	895	-		6590
15.	FFK.	7310	-	11.38	10 -11	12	41	26	15	643	233	410	800
16.	FFLK	17242	14990	2.00	12785	20	28	-	-	875		, <del>-</del>	131
18.	HK.	232431	0	12.00	-	402	854	-		8963	1-0	-	100
25.	KK.	401341	50219	11.15	3389697	284	1894	1029	885	20335	8198	12139	24553
28.	KTK.	11948	7823	14.67	107500	17	42	20	22	1137	441	696	172
36.	NBK.	90511	24551	8.83	-	94	556	-	-	6943		· <u>-</u>	2710
37	NDBK.	19946	-	7.50	-	33	168	88	80		1033	1372	-
38.	NDK.	1.5	-	-		7	29	_		545	-		
39.	NDKK.	6720	-	9.40	15000	23	63	44	19	1283	542	741	237
40.	NFK.	25574	-	10.78	-	40	188			2574	- 5	1	1400
41.	NFLK.	19556	-	4.81	_	56	249	125	124		1313	1807	1053
42.	NJMK.	32359	-	13.33		35	184	-	-	2635	-	-	699
43.	NKK.	514923	-		4317088	617			1101			25687	-
44.	NKKK.	22566	4822	18.16		41	89	47	42	1539	271	1012	-
45.	NMFK.	26579	-	8.24	-	32	141	-	-	2465		-	917
46.	NMK.	486981	160409		4340889	564	2388	-	-	45083		-	16008
47	NSK.	239143	-	8.98	F	354	1304	-	-	23499	-		11466
48	NZK	19996		14.62	41338	32	94	45	49	1278	506	772	385
62.	SDA.	70000	40000	32.57	220000	34	170		-	895	-	-	6500
64.	88.	-	-	-	-	8	11	8	3	430	-	-	
72.	YMJ	-	50000	****	700000	62	276	-	-	3100			~
		2284737		11.83		2825	11648			174105	100		-

# 3. Educational Work

- No. Kindergartens.
   Total pupils (Male, Fe- 14.
- male).
- No. Primary Schools.
   Total pupils (Male, Fe-
- male).
  5. Middle Schools, Men.
- 6. Total enrollment.
- 7. Middle Schools, Women.
- 8. Total enrollment.
- No. Theological and Bible Training Schools, Men.
- 10. Total enrollment.
  - 11. No. Bible Training Schools, Women.
  - 12. Total enrollment,

- 13. No. Colleges, Men.
- Total enrollment.
   No. Colleges, Women.
- 16. Total enrollment.
- No. Industrial Schools not included above.
- 18. Total enrollment (Male Female).
- 19. No. Night Schools.
- 20. Total enrollment (Male
  - Female).

    1. No. Teacher Training
- 21. No. Teacher Training Schools.
- 22. Total enrollment (Male Female).
- 23. No. Medical Schools.

		Total Female		lment	(Ma	le	26.		al e		llm	ent	(1	Male	В
	25.	No. N Schools	urses'	Train	ning	4-1	27.		icatio		Fee	es :	Rece	ivec	1
		- 1	1	2	8 14	5	6	7	- 8	9	10	11	12	13	14
1.	AB	CFM.	6	327		-	-	2	625	_	_	1	19		-
2.	AB	F.	40	1592		1	929	3	661	1	17	1	12	1	241
3.	AF	P.	- 4	175		-	-	1	360	-	-	_	-		
4.			- 1	NO R	EPO	RT				*					
7.			-	17		-		-	-	1	3	1	3	-	-
11.	CM	S.	-	-		-	-	1	600	-	-	1	8	-	-
13.	EC.		21	715	-   -	_	-	-	-	-	-	1	12	-	-
17.	FM	Α.	- 1	NO R	EPOF	T	-1				1				
20.	JA	M.	-	-		_	_	-	-	C1	15	-	_	-	-
22.	JE			-		-	-	-	-	1	35	1	-	-	-
23.	JRI		1	-		-	-	-	-		-	1	8	-	-
27.		-	13	635		1	732	1	233	1	19	-	-	-	-
28.			2	72 -		-	-	-	-	-	-	-	-	-	-
29.			2	70		-	-	-	-	-	-	-	-	-	-
31.	ME	C.	17	936		3	2,265	5	2,461	1	143	1	39	11	1,010
32.	ME	S.	31	1387	1 125	1	-	1	445	1	_	1	16	1	1,757
33.	MM	[.	NO	RE	POR	r									
34.	MP		7	290	1 145	1	642	1	401	-	-	-	-	_	-
35.	MS	CC	111	1252 } -		_	-	_		_		_	-		
-	21120	00.											7.		
49.	OA	M.	5 1	M 80 }			~	-	****	1	5	-	-	-	-
50.	OB.		- 4	153			11	1	32	-	-	-	-	-	-
52.			NO	RE	PORT										
53.	PC		7	156		-		-	-	-	-	-	-	-	-
54.	PE.		58	2,086	2 125	1	547	2		1	-	1	10	11	,420
55.	PN.		8	1,031		1	924		1787	1	-	-	-	1	559
56.	PS.		8	350	-	-	-00	1	740	1	52	-	-	Ti	-
57.	RC	A.	-	-		-	-	2	890	-		-	-	~	-
58.	RC	US.		M209) F 213		1	612	1	222	1	31	1	18	1	363
59.	SA.		1	111		-	-	-	-	1	27	1	33	-	***
81.	SB		5	150		1.	404	1	551	1	5	1	4	1	870
63	SD.	A.	-			~		-		1	40	1	25	-	-

1 2 3 4 5 6 7 8 9 10 11 65 UB 11 410 1	
65. UB. 11 410 1	
66. UCC. 49 2.086 2 389 3 732 - 60 -	
67 UCMS. 8 453 1 334 1 490 1 2 1	1
68. UGS. 5 240	
70. WU 1 230 1	36
72. YMJ. 5 200	
78. YWCA	1 2 3, 2 52
74. EPM, NO REPORT	
75, PCC, 5 1 220 1 115 1 - 20	1 " In 1
	100 3
15 16 17 18 19 20 21 22 23 24 25 26	27
10 00 00	
1. ABCFM. 1 310 1 147 1 - 40	
2. ABF. 2 47 7 841 1 - 30	- 173,101.00
3. AFP	- //  / =
4. AG.	-331
7. CJPM	
11. CMS	- Y 36,000.00
13. EC. $ 1$ $\begin{bmatrix} M & 78 \\ F & 12 \end{bmatrix}$ 1 12 $$	- 11.200.50
17. FMA.	100000000000000000000000000000000000000
20. JAM.	-
22. JEB	
23. JRM	
27. LCA	- 53,600.00
28. LGAF	- 2007
29. LM	
81. MEC. 2 283	- 350,000.00
32. MES. 1 119 1 213 3 $\frac{M1,639}{F}$ 1 45	- 73,474.95
33. MM.	
34. MP.	
35. MSCC. $-1 \frac{M}{F} \frac{47}{31} - 117$	- 10,416.40
49. OAM 3 M 70	- 2,200.00
50. OB 3 58	- 100 -
52. OMS.	
53. PCC.	- 11 14
54. PE. 1 87 2 61 2 40 1	53 399,005.98
55. PN	- 121,917.10
56. PS. 1 173	
57. RCA	- 59,632.79
58. RCUS. 1 121 1 29	- 89,920.57

		15	16	17	18	19	20	21	22	23	24	25	26		27
59.	SA.	-	-	_	-	-	-	_	-	-	_	_	-	_	-
61.	SBC.	-	-	_	-	-	_	_	-	_	_	_	-	-	
62.	SDA.	-	-	-	-	-	-	_	-	-	_	_	1.	10	1,600.00
65.	UB.	-	-	-	***	1	32	_	_	_		-	-	-	8,345.15
66.	UCC.	-	-	2	27	5	172	1	41	-	-	_	-	_	17,180.00
87	UCMS.	-	-	-	-	-	-	-	-	_	-	-	_	-	64,037.78
68.	UGS.	_	-	-	-		-	-	~	-	-	-	_	_	5,000.00
70.	WU.	-	-	-	-	-	-	-	_	-	-	-	-	-	14,923.00
72.	YMJ.	-	-	-	-	_	-	_	-	-	-	-	_	-	
73.	YWCA.	***	-	-	-	1	904	-	-	_	-	-	_	-	-
74.	EPM,														
75,	PCC.	-	-	-	-	-	-	-	-	***	-	-	-	-	-

#### NOTE:

EC and UCMS co-operate with Aoyama Gakuin in Theological Training for men.

UCMS and UCC co-operate with Aoyama Gakuin in Theological Training for woman.

UB co-operates with Doshisha in Theological Training.

PN and PS co-operate in Theological Training for Men in Kobe Theological Seminary.

MES and UCC co-operate in Theological Training at Kwansei Gakuin.

PN and RCA co-operate in Theological Training at Meiji Gakuin, in all departments, and also in Baiko Jo Gakuin, Shimonoseki.

PN and PS co-operate in Kobe Theological Seminary. UCC co-operates with Woman's Christian College.

## 4. Medical Work

#### Native Staff (1)

- 1. Native Physicians-Men.
- 2. Native Physicians, Women.
- 3. Trained Assistants,-Men.
- 4. Trained Assistants, Wo-

#### Hospitals, Dispensaries, Sanitoriums.

- No. of Hospitals or Sanitoriums (institutions, not buildings).
  - 6. Total number of beds in

- 7. Total inpatients treated
- during year.
- 8. No. Dispensaries.
- No. treatments in dispensaries.
- No. of visits made to patients in home, etc.
- 11. No. Major operations.
- 12. No. Minor operations.
- 13. Total number of patients.
- 14. Total number of treatments.
- Medical fees received, in yen.

		1	2	8	3 4	5	6	_ 7	8	9	10	11	12	13	14	15
2.	ABF.	3	1		4	-		-	-	-	-		71	3,479	-	Y 6,387.16
23.	JRM.	-	-	***	1	2	28	139	2	10894	-	-	-	-	13,694	-
35.	MSCC.	2	-	-	ene.	1	60	73	1	153	62	3	25	286	-1-	35,723.56
50	OB.	2	-	-	5	1	90	161		471	137	8	37	290	18,468	67,526.83
54.	PE.	69	5	48	47	3	440	7,764	8	847,717	7,035	584	980	23,230	425,820	711,608.45
59.	SA.	25	1	1	8	2	270	2,215	3	138,746		561	13,470	187,871	230,237	209,149.93
62.	SDA.	1	1	-	-0	1	20	451	-			25	95	4,340		46,000.00
66.	UCC.	***	_	-		-	-	-	-		-	-		-	-	-
67.	UCMS.	1	-	-	e=10	-	equa	-	1	12,721	-			-	12,721	292.96
74.	EPM.	-	-	-		-	_		-		-		-	-	-	15
75.	PCC.	2	_	***	-	-		-	-	***	***	-	-	-		17

## 5. Philanthropic Work

Orphanages.

1. No. institutions.

Total inmates (Male, Female) Leper Asylums.
3. No. of Institutions (not

buildings).

Total Inmates (Male, Female).

5. Christians included in column 4.

Institutions for Blind and Deaf. (Duplicating if neces- 11. Inmates (Male, Female).

sary Primary and Secondary schools in List 2-No. 1-27).

6. No. of Institutions.

Total inmates (Male, Female).

Rescue Homes.

8. No. of Institutions.

9. Inmates.

Industrial Homes (Not to be confused with industrial schools).

10. No. of Institutions.

		1	2	4	4	5	6	7	8	9	10	11
13.	EC	1	58	-	1 1 1	_	-	_	-	-	-	_
22.	JEB	940	***	-	-	-	_	-	1	30	- 11	-
23.	JRM.	2	77	-	-	-		-	2	104	-	-
27.	LCA.	1	42	-	promo	mate		-	-	-	3	209
31.	MEC.	-	-	-	_	-		-	~	-	-	-
35.	MSCC:	-	-	-	ma	-	1	125		-	- Line	-
54.	PE.	2	106	1	177	. ==	4	-	***	-	-	-
59.	SA.	4	155	1,	18	12	1	40	3	85	4	357
60.	UCC.	3	111	:		-		-	-	7 1	-	-
68.	UGC.	-	-	-	200-	-		-	1	20	-	-
75.	PSS.	-		1	2748	~	_	-	_	_	-5	-

## 6. Literature Production

- No. of Bibles or Christian books published this year.
- 2. Total number such books published this year.
- 4. Total number such sold
- this year.
- Amount in Yen received for sales of literature this this year.

		1	2	8	4	б
2.	ABF	1,171	-	167,000	152,000	7,800.00
δ.	BS.(Amer)	922,270	612,726	110	111111	45,621.02
	BS.(Brit)	485,700	Б06,686		-	48,414.79
7.	СЈРМ	DOIL	21/12	80,000		100.00
9.	CLS.	44,500	-	1,074.040(a)	-	84,837.61(b)
20	JAM.	_	-	25,000	-	_
22.	JEB.	11,000	8,800	500,000	450,000	-
27.	LCA	-	-	44,000	_	_
49.	OAM.	-	200	1,000	2,000	250.00
50.	OB.	900	-		-	-
52,	OMS.	~	-	-	_	_
64.	PE	23,300	14,946	11,360	10.932	-
59.	SA.	53,000	69,899	991,100	1,045,848	56,696,83
61.	SBC	-	-	_		_
62.	SDA.	-	-	-	-	49,141.48
65.	UB.	-	-	29,200	_	_
68.	UCC.	994		7,000	-	-
69.	WM.	-	-	-	-	_
74.	EPM.	-	-	***		
75.	PCC.	-		-	-	-

(a) Copies of periodicals. (b) Covers C.L.S. publications only.

NOTE: In addition to the above, many Churches publish denominational periodicals, etc., which cannot be listed.

#### GENERAL NOTE:

It is perhaps hardly necessary to call attention to the fact that many other activities, particularly under the head of "Philanthropic Work," are carried on, but cannot be included in the above tables as they do not fit any of the items. There is also much work done by "Independent" Missionaries, but it has not been founded possible to collect material regarding this.

3225

## JAPAN AND FORMOSA MISSIONARY DIRECTORY

PREPARED BY

C. P. GARMAN

# MISSION VILLE AND SERVICE AND

## LIST OF MISSION BOARDS AND CHURCHES

With names of Missions, Secretaries, Treasurers and Statisticians on the field. (The initials used are the standard forms for America, India, China and Japan).

America, In	dia, China and Japan).
1.—ABCFM.	American Board of Commissioners for Foreign
2. 3.2002 3.21	Missions. Rev. Sherwood F. Moran, Secretary.
	Mr. H. W. Hackett, Treasurer.
2.—ABF.	American Baptist Foreign Missionary Society, Miss
	Elma R. Tharp, Secretary. Mr. J. F. Gressitt,
	Treasurer and Statistician. Office: 4, Itchome,
	Misaki Cho, Kanda Ku, Tokyo. Tel. Kanda (25) 3115.
3.—AFP.	Foreign Missionary Association of Friends of Phila-
o.—AFF.	delphia. Mr. H. V. Nicholson, Secretary-Treasurer.
4.—AG.	The Assembly of God. John W. Juergensen, Sec-
	retary-Treasurer.
5.—BS.	Bible Societies:
	American Bible Society. Rev. K. E. Aurell, (2
	Shichome, Ginza, Tokyo). Telegraphic address: "Bibles Tokyo." Telephone Kyobashi (56) 6405.
	The British and Foreign Bible Society and Na-
	tional Bible Society of Scotland. Mr. G. H.
	Vinall, 95 Yedo Machi, Kobe Ku, Kobe. Tele-
TAXABLE AND	graphic address: "Testaments—Kobe."
6.—CJPM.	The Central Japan Pioneer Mission. Miss M. A.
7.—CLS.	Burnet, Secretary-Treasurer. Christian Literature Society. Rev. S. H. Wainright,
7.—CLS.	2 Ginza, 4 Chome, Kyobashi Ku, Tokyo. Tel.
	Kyobashi (56)0252 & 7002). (F. C. Tokyo 11357).
8.—CMA.	Christian and Missionary Alliance. Rev. M. C.
THE 24000	Frehn, Secretary-Treasurer.
9.—CMS.	Church Missionary Society. Rev. John C. Mann,
10.—CN.	Secretary.
10	Church of the Nazarene. Rev. William A. Eckel, Secretary.
11.—EC.	Evangelical Church of North America. Harvey
mutant a	Thede, Secretary-Treasurer.
12ERC.	Evangelical and Reformed Church (previously
	(RCUS). Rev. William Seiple, Secretary, Rev. A.
	Ankeney, Treasurer. Office: 185 Higashi Niban-
	cho, Sendai (Tel. 1783).
13.—FMA.	General Mission Board of the Free Methodist
ENGINEER IT	Church of North America. Mrs. H. H. Wagner,
14IND.	Secretary-Treasurer. Independent of any Society.
14IND.	intependent of any Society.

Japan Apostolic Mission. Mr. L. W. Coote, Secre-

15.-JAM.

tary.

16JBTS.	Japan Book and Tract Society, 4 Ginza 4 Chome,
10. 022.0	Kyobashi Ku Tokvo, Mr. G. B. Braithwaite,
India of Charles	Secretary. Tel. Kyobashi (56)4573. (F. C. 10kyo
	2273). Cable, "Tracts Tokyo."
17.—JEB.	Japan Evangelistic Band. Rev. James Cuthbertson,
	Field Director.  Japan Rescue Mission. Miss Rose Saville, Secretary.
18.—JRM.	Japan Rescue Mission. Miss Rose Savine, Secretary.
19.—KK.	Kumiai Kyokwai. (Congregational). Board of Foreign Missions of the United Lutheran
20.—LCA.	Church in America. Rev. A. J. Stirewalt, Secre-
	tary. S. S. O. Thorlakson, Treasurer.
OI TOAT	The Lutheran Gospel Association of Finland. Rev.
21.—LGAF.	m Minkleinen Secretary Rev A Karen, Treasurer,
22.—LM.	Liebenzeller Mission. Ernst Lang, Secretary-
22 LIMI.	Treasurer.
23.—MBW.	Missionary Bands of the World. Mr. Fred Abel,
25MID W.	Secretary-Treasurer
24.—MEC.	Board of Foreign Missions of the Methodist Epis-
at. mile.	conel Church and Woman's Foreign Missionary
	Society of the M. E. Church, Miss A. B. Sproules
	and Mrs. F. D. Gealy, Secretaries. Rev. F. N. Scott
	and Miss C. S. Peckham, Treasurers.
25.—MES.	Board of Foreign Missions of the Methodist Epis-
	copal Church, South. Rev. J. Paul Reed, Recording Secretary, Rev. J. W. Frank, Statistical Sec-
	retary. Mr. J. S. Oxford, Treasurer.
00 3535	Mino Mission. (Miss Mary Ackers, Secretary-Treas-
26.—MM.	urer.
27.—MP.	Board of Foreign Missions of the Methodist Pro-
21. TALL .	testant Church. Miss Olive I. Hodges, Secretary.
	Miss Evelvn M. Wolfe, Treasurer.
28.—MSCC.	Missionary Society of the Church of England in
	Canada, Rev. V. C. Spencer, Secretary-Treasurer.
29NKK.	Nihon Kirisuto Kyokwai. (Presbyterian and Re-
	formed).
30.—NMK.	Nihon Methodist Kyokwai. (UCC, MEC, MES). Rev.
	Seimei Yoshioka, Secretary; 23 Midorigaoka, Shi- buya, Tokyo, Kiyoshi Odani, Treasurer; 82 Aoya-
	ma Minami Cho, 6-Chome, Akasaka Ku, Tokyo.
31.—NSK.	Nippon Sei Ko Kwai. (CMS, MSCC, AUBM, PE).
32.—OAM.	Ost Asien Mission. (The East Asia Mission). Rev.
ou. Omi	E. Hessel, Secretary.
33.—OBJ.	Omi Brotherhood, Mr. E. V. Yoshida, Secretary.
	Omi-Hachiman, Mr. B. C. Miyamoto, Treasurer.
34.—OMS.	Oriental Missionary Society. (Holiness Church).
35.—PCC.	Board of Foreign Missions, Presbyterian Church in
00 22	Canada. Miss M. E. Anderson, Secretary.
36.—PE.	Domestic and Foreign Missionary Society of the
P N	Protestant Episcopal Church in America. Kyoto District: Mrs. A. M. Oglesby, Secretary.
	Miss E. L. Foote, Treasurer.
	Tohoku District:
	North Tokyo District: Miss Ruth Burnside, Sec-
	retary. Rev. Charles H. Evans, Treasurer.

37.--PFM.

54.—YMJ.

Treasurer.

Independent Board for Presbyterian Foreign Missions; R. Heber McIlwaine. 38.-PN. Board of Foreign Missions of the Presbyterian Church of the United States of America. Rev. Willis C. Lamott, Secretary. Miss S. M. Riker, Treasurer. 39.-PS. Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian). Mrs. William C. Buchanan, Secretary. Rev. W. McS. Buchanan, Treasurer. 40.-RCA. Reformed Church in America. Willis G. Hoekje, Secretary. Rev. B. Bruns, Treasurer. 41.-SA. Salvation Army. Brigadier V. E. Rolfe, Secretary-Treasurer. Salvation Army Headquarters, 5 Hitotsubashi Dori, Kanda Ku, Tokyo. (Tel. Kudan (33)479, 2344). 42.-SAM. Scandinavian American Alliance Mission. Rev. Joel Anderson, Secretary-Treasurer. 43.—SBC. Southern Baptist Convention. Miss Naomi Schell, Secretary. 44.-SDA. Seventh Day Adventists. Mr. H. J. Perkins, Secetary-Treasurer. 45.-SPG. Society for the Propagation of the Gospel in Foreign Parts. Kobe Diocese: Rev. F. Kettlewell, Secretary. Tokyo Diocese: Rt. Rev. S. Heaslett, Secretary-Treasurer. South Tokyo Diocese: C. K. Sansbury, Secretary. 46.-UB. Foreign Missionary Society of the United Brethren in Christ. Rev. J. Edgar Knipp, Secretary. Rev. B. F. Shively, Treasurer. United Church of Canada. 47.--- UCC. General Board: Rev. H. W. Outerbridge, Secretary-Woman's Board: Miss Sybil R. Courtice, Secretary-Treasurer. 48.—UCMS. United Christian Missionary Society. Rev. R. D. McCoy, Secretary-Treasurer. Universalist General Convention. Ruth G. Down-49.-- UGC. ing, Secretary-Treasurer. Wesleyan Methodist Connection of America. Rev. 50.-WM. Maurice A. Gibbs, Secretary-Treasurer. 51.-WSSA. World's Sunday School Association. Woman's Union Missionary Society of America. 52.-WU. Miss Clara D. Loomis, Secretary-Treasurer. Young Men's Christian Association. (International 53.—YMCA. Committee of Young Men's Christian Associations of U.S.A. and Canada). Mr. G. S. Phelps, Senior Secretary, 2 Itchome, Nishikanda, Kanda Ku, Tokyo. (Tel. Kanda (25) 2001-21. Telegraph "Flamingo Tokyo."

Yotsuya Mission. Mr. W. D. Cunningham, Secetary-

55.—YWCA. Young Women's Christian Association of the United States of America. Miss Mildred Roe, Secretary-Treasurer, YWCA., 12 Kita Koga Cho, Kanda Ku, Tokyo.

## **FORMOSA**

56.—EPM. Foreign Missions of the Presbyterian Church of Canada. Hugh MacMillan, Secretary.

57.—PCC. Board of Foreign Missions, Presbyterian Church in

57.—PCC. Board of Foreign Missions, Presbyterian Church in England. Mr. L. Singleton, Secretary. Mr. D. F. Marshall, Treasurer.

## LIST OF MISSIONARIES BY TOWNS

#### AIZU-WAKAMATSU

Engelmann, Rev. M. J., & W., ERC.

#### AKASHI SHL Hyogo Ken.

Cuthberton, Miss F., JEB. Coles, Miss A. M. M., JEB. Smith, Miss I. W. JEB.

#### AMAGASAKI

Cox. Miss A. M. CMS.

AOMORI SHL Aomori Ken.

Noss, Rev. G. S., & W., ERC. Spencer, Miss Gladys, PE.

#### ASHIYA. Hyogo Ken.

Cobb, Rev. J. B., & W., MES. Hepner, Rev. C. W., & W., LCA, Lane, Miss E. A., CMS.

#### BEPPU. Oita Ken.

DeMaagd, Rev. J. C., & W., RCA. (A)

> CHIBA SHI. Chiba Ken.

Wordsworth, Miss R., SPG. (A)

#### DAIGO MACHI, Ibaraki Ken.

Fox, Mr. Herman, & W., IND.

Fukui SHI. Fukul Ken.

Holmes, Rev. C. P., & W., UCC. | Cheney, Miss Alice, MEC.

Powell, Miss C. R., PE. Rorke, Miss M. L., UCC. Ryan, Miss E. L., UCC.

#### FUKUOKA SHI. Fukuoka Ken.

Dozier, Mrs. C. K., SBC. Dozier, Rev, E. B., & W., SBC, Glaeser, Mr. M. L., & W., IND. Harder, Miss Helene, LCA. Hind, Mrs. J., CMS. Hutchinson, Rev. A. C., CMS. Jesse, Miss M., SBC. Richert Mr. A. & W., IND. Shirk, Miss H., LCA. Spencer, Rev. R. S., & W., MEC. Teague, Miss C. M., MEC. Watkins, Miss E., IND.

#### FUKUYAMA SHI, Hiroshima Ken.

Dievendorf, Mrs. A., CMA. Francis, Rev. T. R., CMA.

> GENSAN. Korea.

Stewart, Rev. S. A., & W., MES.

GIFU SHI. Glfu Ken.

Buchanan, Miss E. O., PS. Buchanan, Rev. W. C., & W., Shore, Miss G., MSCC.

> HACHIOJI SHI, Tokyo Fu.

Wengler, Miss Jessie, AG.

HAKODATE SHI, Oshima Ken, Hokkaido.

McNaughton, Rev. R. E., & W. Rennie, Rev. W., IND. Wagner, Miss Dora A., MEC.

> HAMADA MACHI Shimane Ken.

Nash, Miss E., CMS.

### HAMAMATSU SHI,

Hempstead, Miss E. L., MP. Juergenson, Miss Agnes A. G. Keagey, Miss Margaret, UCC.

> HIKONE, Shiga Ken.

Smith, Rev. P. A., & W., PE.

#### HIMEJI SHI, Hyogo Ken.

Acock, Miss A. A., ABF.
Bickel, Mrs. L. W., ABF.
Bixy, Miss Alice C., ABF.
Hager, Rev. S. E., & W., MES.
Topping, Rev. W. F., & W.,
ABF.
Voules, Miss J., SPG.

HIRATSUKA, Kanagawa Ken.

Shepherd, Miss K., SPG.

HIROSAKI SHI, Aomori Ken

Curtice, Miss L. K., MEC. Shacklock, Rev. F., & W., MEC. Taylor, Miss E. M., MEC.

#### HIROSHIMA SHI, Hiroshima Ken.

Anderson, Miss Myra P., MES.
Cooper, Miss Lois, MEG.
Cronk, Miss Althea, MES (A)
Finch, Miss M. D., MES.
Frehn, Rev. M. C., & W., CMA.
Gaines, Miss Rachel, MES.
Huckabee, Rev. W. C., & W.,
MES.
Johnson, Miss Katharine, MES,

Shannon, Miss I L., MES. Tarr, Miss A., MES. Worthington, Miss H. J., CMS.

#### IKOMA MACHI, Nara Ken.

Coote, Mr. L. W., & W., JAM. Gray, F. H., & W., JAM. Randall, Mr. A. E., & W., AG.

> INADA MURA, Kanagawa Ken.

Buss, Rev. B., & W., LM. (A)

INARI YAMA, Nagano Ken.

Horobin, Miss H. M., MSCC. Lang, Miss K., MSCC.

> INUYAMA, Aichi Ken.

Archer, Miss A. L., MSCC.

ISOYAMA, Fukushima Ken.

Ranson, Deaconess, AL., PE.

ITA MACHI Fukuoka Ken.

Horne, Miss A. C. J., CMS.

KAGOSHIMA SHI, Kagoshima Ken.

Finlay, Miss L. Alice, MEC.

KAMI IIDA, Nagano Ken,

Minkkinen, Rev. T., & W., LGAF.

#### KANAZAWA SHI Ishikawa Ken.

Callbeck, Miss L., UCC. Lindsay, Miss O. C., UCC. Miles, Miss Mary, PN. Norman, Rev. W. H. H., & W., UCC.

Reiser, Miss I. I., PN. Shaw, Rev. H. R., & W., PE. KARUIZAWA, Nagano Ken.

Norman, Rev. D., & W. UCC.

KAWAGOE,

Boyd, Miss L. H., PE.

KAWARAGI MURA, Hyogo Ken.

Gale, Mrs. Emma, IND.

KOBE SHI, Hyogo Ken.

Akana, Mrs. Catherine, ABCFM. Allen, Rev. E., SPG. Anderson, Miss M. E., PCC. Basil, Rt. Rev. Bishop, SPG. Beatty, Mr. H. E., & W., IND. Chapman, Rev. G. K., & W., Clark, Rev. E. M., & W., PN. Colvin, Miss Thelma, MES Cuthbertson, J., & W., JEB. Dietrich, Mr. George, & W., SDA. Druitt, Miss, IND. Ford, Rev. J. C., SPG. Fowells, Miss A., SPG. Frank, Rev. J. W., & W., MES. (A) Fulton, Rev. S. P., & W., PS. Gandier, Miss G. B., JEB. Gosden, Mr. E. W., JEB. Hackett, Mr. H. W., & W... ABCFM. Holland, Miss C. G., MES. Lea, Miss L., SPG. Lindstrom, Mrs. C., CMA. MacKay, Rev. M. R., PCC.

(R).

Mossiman, Rev. O., & W., LM.

Murphy, Miss G. M., PCC.

Myers, Rev. H. W., & W., PS.

Ostrom, Rev. H. C., & W., PS.

Oxford, Mr. J. S., & W., MES.

Parker, Mr. K. A., & W., UCC.

Rupert, Miss N. L., IND.

Santee, Miss H. C., IND.

Shannon, Miss K. M., MES.

Martin, Prof. J. V., & W., MEC.

Sheppard, Miss E., IND. Smith, Miss E., SPG. Smith, Mr. Roy, & W., MES. Soal, Miss A. A., JEB. Stokes, Miss K. S., SPG. Stranks, Rev. C. J., SPG. Taylor, Mrs. Mary, AG. Tench, Rev. G. R., & W., UCC. Thoren, Miss Amy, JEB. Thorlaksson, Rev. S. O., & W., LCA. Vinall, Mr. G. H., & W., BS. (A). Wait, Mrs. T. R., JEB. Walker, Mr. F. B., & W., SPG. Watts, Rev. F. E., & W., IND. Williams, Miss A., SPG. Williams, Mr. F. T., JEB. Wilkinson, Mr. C. S., & W., JEB. Wood, Miss V., SPG. Wooley, Miss Alice, IND. Woodworth, Miss O. F., JEB.

> KOCHI SHI, Kochi Ken.

Brady, Rev. J. H., & W., PS. Dowd, Miss A. H., PS.

KOFU SHI, Yamanashi Ken.

Greenbank, Miss K. M., UCC. Haig, Miss Mary, T., UCC. McLeod, Miss Anna, O., UCC. Saunders, Miss V. A. M., UGC. Suttle, Miss G., UCC.

> KOKURA SHI, Fukuoka Ken.

Jessie, Miss Mary, SBC. Lancaster, Miss C. E., SBC.

> KUMAMOTO SHI, Kumamoto Ken.

Akard, Miss Martha, LCA.
Bach, Rev. D. G. M., & W.,
LCA.
Heltibridle, Miss Mary, LCA.
Miller, Rev. L. S. G., & W.,
LCA.
Peet, Miss Azalia, E., MEC.

Potts, Miss Marion, LCA. Powlas, Miss Maud, LCA. Schillinger, Rev. G. W., & W., LCA. (A). Wright, Miss A. H., IND.

> KURE SHI, Hirooshima Ken.

Baggs, Miss M. C., CMS. Doubleday, Miss S. C., CMS. Tumlin, Miss Mozelle, MES.

> KURUME, Fukuoka Ken.

Goldsmith, Miss M. O., CMS. Moore, Rev. B. C., & W., RCA.

> KUSATSU, Gumma Ken.

Bath, Miss M. L., PE. Cornwall-Leigh, Miss Mary H., PE. McGill, Miss M. D., PE. Nettleton, Miss Mary, PE.

#### KYOTO SHI, Kyoto Fu.

Bartlett, Rev. S. C., & W., ABCFM. Buchanan, Rev. D. C., & W., PN. Clapp, Miss F. B., ABCFM. (A). Cobb, Rev. E. S., & W., ABCFM. Denton, Miss M. F., ABCFM. Disbrow, Miss H. J., PE. Foote, Miss E. L., PE. Gordon, Mrs. A. D., ABCFM. Hessell, Rev. E., & W., OAM. Hibbard, Miss Esther, ABCFM. Johnson, Miss T., PE. Lve. Miss Florence, JAM. Morris, Rev. J. K., & W., PE. Nichols, Rt. Rev. S. H., & W., PE. Oglesby, Mrs. J. M., PE. Shively, Rev. B. F., & W., UB. Skiles, Miss Helen, PE. Smith, Mr. H. E., & W., IND. Staples, Mr. I. B., & W., CN. Sumners, Miss Gertrude, PE. Thomas, Rev. W. T., PN.

Warren, Rev. C. M., & W., ABCFM. Williams, Miss H. R., PE.

> MAEBASHI SHI, Gumma Ken.

Burnet, Miss M. A., CJPM.

MARUGAME SHI, Kagawa Ken.

Buchanan, Rev. W. McS., & W., PS. Currell, Miss Susan McD., PS. Kirtland, Miss L. G., PS.

> MATSUBASE MACHI Kumamoto Ken.

Boydell, Miss K. M., PE.

MATSUMOTO SHI, Nagano Ken.

Ainsworth, Rev. F., & W., UCC. Clench, Miss M., IND. Hamilton, Miss F., MSCG.

> MATSUYAMA SHI, Ehime Ken.

Gulick, Mr. Leeds, & W., ABCFM. Hoyt, Miss O. S., ABCFM. Shaver, Rev. I. L., & W., MES.

#### MINAMIHARA,

Colborne, Mrs. S. E., CMS. Hughes, Miss A. M., CMS.

> MITO SHI, Ibaraki Ken.

Chappell, Rev. James, & W., PE.
Sharpless, Miss E. F.,
McKim, Miss Nellie, PE.
McKim, Miss Bessle, PE.
Nicholson, Mr. H. V., & W.,
AFP.

MIYAJI MACHI, Kumamoto Ken.

Freeth, Miss F. M., CMS.

MOJI, Fukuoka Ken.

Lippard, Rev. C. K., D. D., & W., LCA.

#### MORIOKA SHI, Iwate Ken.

Allen, Miss Thomasine, ABF. Schroer, Rev. G. W., & W., ERC.

#### MUSASHINO MACHI, Tokyo Fu.

Lewis, Br.-SSJE,-PE, Morse, Rev. Fr. W. P., SSJE. PE.

#### NAGANO SHI, Nagano Ken,

Bailey, Miss H., MSCC.
Killam, Miss A., UCC.
Makeham, Miss Eva, MSCC.
(R).
Sadler, Miss Neta, UCC.
Saunders, Miss V. A. M., UCC.
Staples, Miss M. M., UCC.
Stone, Rev. A. R., & W., UCC.
Waller, Rev. J. G., & W.,
MSCC.

#### NAGASAKI SHI, Nagasaki Ken.

Altman, Miss E. R., MEC.
Ashbaugh, Miss A. M., MEC.
Couch, Miss Helen, MEC.
Couch, Miss S. M., RCA.
Curry, Miss Olive, MEC.
Fehr, Miss Vers, MEC.
Hagen, Miss O. I., MEC.
Mills, Rev. E. O., & W., SBC.
Peckham, Miss Caroline, MEC.
Place, Miss Pauline, MEC.
Scott, Rev. F. N., & W., MEC.
Taylor, Miss Minnie, RCA.
White, Miss A. L., MEC.

#### NAGOYA SHI, Alchi Ken.

Archibald, Miss Margaret, PS. Bowman, Miss N. F. J., MSCC. Buchanan, Rev. P. W., & W., PS.
Buchanan, Miss Ruth, PS.
Buckland, Miss R. E., PS.
Jackson, Mr. R. & W., IND.
McIlwaine, Rev. W. A., & W., PS.
Price, Rev. P. G., & W., UCC.
Smythe, Rev. L. C. M., & W., PS.
Spencer, Rev. V. C., & W., MSCC.
Walker, Miss Mae, MSCC.
Warner, Rev. P., & W., MP.
NAKATSU SHI,
Towson, Miss Manie, MES.
Towson, Rev. W. E., MES.

#### NARA SHI, Nara Ken.

Bazeley, Miss B. R., JEB. Dickson, Miss E. L., PE. Hester, Miss M. W., PE.

#### NIIGATA SHI, Niigata Ken.

Watts, Rev. H. G., & W., MSCC.

#### NIKKO Tochigi Ken.

Humphreys, Miss Marian, PE.

#### NINOOKA, Gotemba.

Bouldin, Rev. G. W., & W., IND.

#### NISHINOMIYA, Hyogo Ken.

Bates, Rev. C. J. L. & W., UCC. Cary, Miss Alice E., ABCFM, Cary, Mrs. Otis, ABCFM. Cragg, Rev. W. J. M., & W., UCC. Crew, Mrs. G. K., ABCFM. Curtis, Miss Edith, ABCFM. Field, Miss S. M., ABCFM. Haden, Rev. T. H., & W., MES. Hilburn, Rev. S. M., & W., MES.

Husted, Miss E. E., ABCFM. Jones, Dr. F. M., & W., PE. Jones, Rev. H. P., MES.
Kane, Miss Marion E., ABCFM.
MacCausland, Miss I., ABCFM.
McKenzie, Rev. A. P., & W.,
UCC.
Mickle, Mr. J. J. & W., MES.
Moran. Rev. S. F., & W.,
ABCFM.

Ogburn, Rev. N. S., & W., MES. Outerbridge, Rev. H. W., & W., UCC.

Reed, Rev. J. Paul, & W., MES. Stowe, Miss G. H., ABCFM. Stowe, Miss M. E., ABCFM. Woodd, Rev. F. H. B., CMS. Woodsworth, Rev. H. F., & W., UCC.

#### NOKKEUSHI,

Tremain, Rev. N. A., & W., PN.

OBAMA, Fukui Ken.

Paine, Miss M R., PE.

OBUSE MURA, Nagano Ken.

Butcher, Miss K., MSCC. Piercy, Rev. H. G., CMS. Powell, Miss, MSCC. Start, Dr. R. K., MSCC.

> OGAKI, Gifu Ken.

Ackers, Miss M. J., MM. Weidner, Miss S. L., MM.

OITA SHI,

Carroll, Miss S. E., MES. Feely, Miss Gertrude, MES.

> OKAYA, Nagano Ken. Oita Ken.

Foerstel, Miss M., MSCC.
Hawkins, Miss F. B., MSCC.
OKAYAMA SHI,
Okayama Ken.
Adams, Miss A., P., ABCFM.
Meyers, Rev. J. T., & W., MES.

OKAZAKI SHI, Aichi Ken.

Patton, Miss A. V., PS. Patton, Miss F. D., PS.

#### OMI-HACHIMAN, Shiga Ken.

Vories, Mrs. J. E., OBJ. Vories, Mr. W. M., & W., OBJ. Vories, Mr. John, Jr., & W., OBJ.

#### OMIYA,

Rhodes, Mr. E. A., & W.

#### OSAKA SHI, Osaka Fu.

Brown, Miss O., JRM. Cook, Miss M. M., MES. Dempsie, Rev. G., & W., JRM. Field, Miss Ruth, MES. Gorbold, Mrs. R. P., PN. Grube, Miss Alice, PN. Hail, Mrs. J. E., PN. Hereford, Miss Grace, PN Hertzler, Miss Verna S., EC. Hoare, Miss D. E., JEB. James, Miss R., JRM. Jones. Dr. F. M., & W., PE. Kelly, Miss R., JRM. Kirkalday, Miss M., JRM. Lloyd, Miss M., MES. Madden, Rev. M. B., & W., IND. Martin, Rev. D. P., & W., PN. McConnel. Miss A., JRM. McGrath. Miss V.. JRM. Morris, Miss K., JRM. Mylander, Miss Ruth, FMA. Palmer, Miss H. M., PN. Peavy, Miss Anne, MES. Penny, Miss F. E., JRM. Pickens, Miss L. O., FMA. Reeve, Rev. W. S., & W., PN. Riker, Miss S. M., PN. Robertson, Miss E. A., IND. Saville, Miss R., JRM. Stevens, Miss C. B., MES. Tristram, Miss K., CMS. Van Kirk, Miss A. S., PE. Whitehead. Miss M., MES.

Williams, Miss A. S., CMS. Williams, Miss A. B., MES.

#### OTARU SHI. Hokkaido.

Cary, Rev. F., & W., ABCFM. Gardener, Miss F. E., IND. McCrory, Miss C. H., PN. Staveley, Miss J. A., CMS.

#### OTSU SHI, Shiga Ken.

Knipp, J. Edgar, & W., UB.

#### SAGA SHI, Saga Ken.

Bruns, Rev. Bruno, & W., RCA. Lippard, Miss Faith, LCA. Winther, Miss Maya, LCA.

#### SAPPORO SHI, Hokkaido.

Alexander, Miss V. E., MEC.
Batchelor, Ven. J., & W., CME.
Evans, Miss E. M., PN. (A).
Hereford, Miss Nannie, PN.
Koch, Mr. Alfred & W., SDA.
Lake, Rev. L. C., & W., PN
Monk, Miss A. M., PN.
Niemi, Miss T. LGAF.
Savolainen, Rev. J. V., & W.,
LGAF.

Smith, Miss J., PN. Walsh, Rt. Rev. G. J., & W., CMS.

#### SENDAI SHI, Miyagi Ken.

Ankeney, Rev. A., & W., ERC. Boyle, Miss Helen, PE.
Butler, Miss Bessie, JRM.
Buzzell, Miss A. S., ABF.
Charles, Miss E., JRM.
Cuddeback, Miss M.
Fesperman, Rev. F. L., & W.,
ERC.

ERC.
Garman, Miss Margaret, ERC.
Gerhard, Miss Mary E., ERC.
Gerhard, Rev. P. L., & W.,
ERC.
Gerhard, Mr. R. H., & W.,

ERC. Gray, Miss G. V., PE. Hansen, Miss K. I., ERC. Hittle, Miss Dorothy, PE. Ilsey, Miss A., ERC. Jansen, Miss B., PE. Kilburn, Miss E. H., MEC. Kriete, Rev. C. D., & W., ERC. Lee, Miss Mabel, MEC. Lewis, Rev. H. M., & W., PE. Lindsey, Miss L. A., ERC. Luthy, Rev. S. R., & W., MEC. Murray, Miss E., JRM. Newbury, Miss G. M., ABF. Nicodemus, Mr. F. B., & W., ERC. Schneder, Rev. D. B., & W., ERC. Seiple, Rev. W. G., & W., ERC. Sipple, Mr. C. S., & W., ERC. (A). Smith, Miss H. P., ERC. Stanfield, Miss S., JRM. Stoudt, Mr. O. M., & W., ERC. Thomas, Miss I., JRM. Torbet, Miss I., JRM. Wilson, Miss Helen, ABF. Wraight, Miss M., JRM. Zaugg, Rev. E. H., & W., ERC. Zoll, Donald Mr., PE.

#### SEOUL, Korea.

Kerr, Rev. Wm. G., & W., PN. Smith, Miss Eloise, MEC. Starkey, Miss Bertha, MEC. Woodard, Rev. W. P., & W., ABCFM.

#### SHIGEI MURA, Hiroshima Ken.

Farnum, Rev. M. D., & W., ABF.

#### SHIMONOSEKI SHI, Yamaguchi Ken.

Dunlop, Mrs. J. G., PN.
Holmes, Miss Mary., SPG.
Mackenzie, Miss V. M., PN.
Pieters, Miss J. A., RCA.
Strong, Rev. G. N., SPG.
Walvoord, Miss Florence, RCA.

#### SHIMOTSUMA MACHI, Ibaraki Ken.

Binford, Mr. Gurney, & W.,

SHINGU, Wakayama Ken.

Chapman, Rev. E. N., & W., PN.

> SHIODA MURA, Ibaraki Ken.

Bixler, Mr. O. D., & W., IND (A).

SHIZUOKA SHI, Shizuoka Ken.

Andrews, Miss Sarah, IND.
Bagley, Miss K., IND.
Douglas, Miss L. M., UCC.(A).
Drake, Miss K., UCC.
Governlock, Miss I., UCC.
Leith Miss M. Isabel., UCC.
McWilliams, Rev. W. R., & W.,
UCC.
Strothard, Miss A. O., UCC.

SHOKA, Formosa.

Adair, Miss Lily, EPM.
Cumming, Dr. G. G., & W.,
EPM.
Landsborough, Dr. D., & W.,
EPM.
MacKay, Miss M., EPM.

MacLeod, Rev. D., EPM.
MacLeod, Miss Ruth, EPM.
SHOWA MACHI,

Anderson, Mr. A. N., & W., SDA.
Nelson, Mr. A. N., & W., SDA.
Thurston, Mr. C. F., & W.,
Webber, Mr. P. A., & W., SDA.

Chiba Ken.

TACHIKAWA, Tokyo Fu.

Dithridge, Miss H., IND.

#### TAIHOKU, Formosa.

Chisholm, Miss E. K., PCC. Gushue-Taylor, Dr. G., & W., PCC.

Hermanson, Miss Hildar, PCC. Ramsay, Miss M. M., PCC. Stevens, Dr. E., & W., PCC.

#### TAINAN, Formosa.

Band, Rev. E., & W., EPM.
Barclay, Rev. Thos., EPM.
Galt, Miss Jessle, EPM.
Gauld, Miss Gretta, EPM.
Gauld, Mrs. M. A., EPM.
Healey, Rev. F. C., & W., EPM.
Little, Dr. J. L., & W., EPM.
Livingston, Miss A. A., EPM.
Mackintosh, Miss S. E., EPM.
Marshall, Rev. D. F., & W.,
EPM.

EPM.
Montgomery, Rev. W. E., & W.,
EPM.
Singleton, Mr. Leslie, & W.,
EPM.

#### TAKAMATSU SHI, Kagawa Ken.

Erickson, Rev. S. A., & W., PS. Gardener, Miss Emma Eve, PS. Moore, Rev. J. W., & W., PS. Munroe, Rev. H. H., & W., PS.

#### TAKASAGO MACHI, Hyogo Ken.

Gillespy, Miss J. C., JEB.

TAKASAKI SHI, Gumma Ken.

Burnet, Miss M. A., CJPM. Parr, Miss D. A., CJPM. Thomas, Miss G. E., CJPM.

> TAKATA SHI, Niigata Ken.

Moss, Miss A. F., MSCC. Powles, Rev. P. S. C., & W., MSCC.

#### TAMSUI, Formosa.

Argall, Miss Phyllis, PCC.
Burdick, Miss Alma, PCC.
Dickson, Rev. J. I., & W., PCC.
Douglas, Miss D. C., PCC.
MacKay, Mr. G. W., & W.,
McMillan, Rev. Hugh, & W.,
PCC.

MacVey, Miss Mary E., PCC. Wilkie, Rev. D. E., & W., PCC.

#### TANABE, Wakayama Ken.

Bee, Mr. W., & W., JEB.

#### TOBATA SHI, Fukuoka Ken.

Hind, Mrs. J., CMS. Schell, Miss Naomi, SBC.

#### TOCHIGI MACHI, Tochigi Ken.

Andrews, Rev. R. W., & W., PE.

#### TOKUSHIMA SHI, Tokushima Ken.

Bryan, Rev. H. H., & W., PS. Hassell, Rev. A. P., & W., PS. Logan, Rev. C. A., PS. Lumpkin, Miss Estelle, PS. Richardson, Miss C. M., CMS.

#### TOKUYAMA, Yamaguchi Ken.

Palmore, Rev. P. L., & W., MES.

#### TOKYO.

Adams, Miss A. E., PCC.
Albright, Rev. L. S., & W.,
UCC.
Alexander, Rev. R. P., & W.,
MEC.
Allen, Miss A. W., UCC.
Anderson, Miss Irene, EC.
Anderson, Rev. Joel. SAM.

Andrews, Miss O. M. E., IND. Armstrong, Rev. V. T., & W., Aurell, Rev. K. E., & W., BS. Axling, Rev. Wm., & W., ABF. Bailey, Miss B. M., MEC. Ballard, Miss S., SPG. Barr, Miss Lulu M., UCC. Bates, Miss E. L., UCC. Miss Susan. Bauernfeind, MEC. Beattie, Miss M., EPM. Benninghoff, Rev. H. B., & W., ABF Berry, Rev. A. D., MEC. Best, Major, A., & W., SA. Bishop, Rev. Charles, & W., MEC. Bosanquet, Miss A. C., CMS. Bowen, Miss G., UCC. Bowles, Rev. G., & W., AFP. Bowles, Dr. H. E., & W., PE. Bransted, Mr. K. E., PE. Brumbaugh, Rev. T. T., & W., MEC. Bryant, Miss Caroline, PE. Buncombe, Rev. W. T., CMS. Burnside, Miss Ruth, PE. Bushe, Miss S. L. K., CMS. Carlson, Rev. C. E., SAM. Cary, Rev. H. M., & W., UCC. Cary, Rev. H. (Jr.), UGC. Chappell, Miss C. S., UCC. Chappell, Miss M. MEC. Chope, Miss D. M., SPG. Clarke, Rev. W. H., SBC. Clazie, Miss M. G., UCC. Clement, Mr. J. J. Course, Mr. J. H., & W., IND. Courtice, Miss S. R., UCC. Cullen, Miss G. S., EPM. Cunningham, Mr. W. D., & W., YMJ. Cypert, Miss L., IND. Daniel, Miss N. M., MEC. Daugherty, Miss L. G., PN.

Davidson, Adjustant C.,

Elliot, Dr. Mabel, E., PE.

Evans, Rev. C. H., & W., PE.

Evens, Mr. H. P., & W., SDA.

Downs, Rev. D., & W., ABCFM.

Adjutant C.,

W., SA.

Davidson,

YMCA.

Ewing, Miss A. M., IND. Farnham, Miss Grace, IND. Foerstel, Hiss E. L., PE. Foote, Mr. E. W., & W., PE. Foss, Miss E. H., CMS. Fowler, Mr. J. E. & W., PE. Frost, Ensign H., & W., SA. Gardiner, Miss E. W., PE. Garman, Rev. C. P., & W., ABCFM. CLS. Garrott, Rev. M. W., SBC. Gealy, Rev. F. D., & W., MEC. Gillett, Miss E. R., IND. Gillilan, Miss E., PN. Graham, Miss Jean, UCC. Grattan, Capt. H., & W., SA. Gressitt, Mr. J. F., & W., ABF. Gubbins, Miss M. E., SPG. Hallstone, Miss M. E., SPG. Halsey, Miss Lila, S., PN. Hamilton, Miss F. G., UCC. Hannaford, Rev. H. D., & W., PN. Hartshorne, Miss A. C., IND. Heckelman, Rev. F. W., & W., MEC. Helm, Rev. Nathan & W., PN. Henningar, Rev. E. C., & W., UCC. Henty, Miss A. M., CMS. Hesketh, Miss E., JRM. Heywood, Miss C. G., PE. Hoekje, Rev. W. J., RCA. Hubbard, Miss Jeannette, PE. Hubbard, Dr. J. P., PE. Iglehart, Rev. C. W., & W., MEC. Jorgensen, Mr. A., & W., YMCA. Jones, Miss Ethel, YMJ. Jost, Miss E. E., UCC. Jost, Miss H. J., UCC. Juergensen, Mr. C. F., & AG. Juergensen, Miss Marie, AG. Karen, Rev. A., & W., LGAF. Kaufman, Miss E. R., YWCA. Kennedy, Miss C. E., IND. Kinney, Miss J. M., UCC. Knapp, Deaconess S. T., PE. Kraft, Mr. E. J., & W., SDA. Kramer, Miss L. F., EC. Kuecklich, Miss G., EC. Lade, Miss H. R., PE. Lamott, Rev. W. C., & W., PN.

Lemmon, Miss Vivian, IND.

Linn, Rev. J. K., & W., LCA. London, Miss M. H., PN. Luben, Rev. B. M., & W., RCA. Luke, Mr. P. T., JEB. Marshall, Mr. G. H., & W., PE. Mayer, Rev. P. S., & W., EC. McCaleb. Mr. J. M., IND. McCoy, Rev. R. D., & W., UCMS McDonald, Miss M.D., PN. McIlwaine, Rev. R. PFM-I. Millard, Mr. F. R., & W., SDA. Miller, Rev. H. K., & W., ERC. Miller, Miss J., MSCC. Moule, Rev. G. H., & W., CMS. Moule, Rev. G. H., & W., CMS. Musser, Mr. C. K., & W., IND. Nothhelfer, Rev. Karl, & W .. LM. Oltman, Mr. Paul V., & W., PN. Oltmans, Rev. A., & W., RCA. Paine, Miss M. A., MEC. Perkins, Mr. H. J., & W., SDA. Peters, Miss A. F., PE. Phelps, Mr. G. S., & W., YMCA. Pifer, Miss B. C., ERC. Pond, Miss H. M., PE. Ray, Rev. H., & W., SBC. Reifsnider, Rt. Rev. C. S., & W. PE. Reischauer, Rev. A. K., & W., PN. Rhoads, Miss E. B., AFP. Roberts, Miss E. B., AFP. Roberts, Miss A., CMS. Roe, Miss Mildred YWCA. Rolfe, Brigadier V. & W., SA. Rose, Rev. Lawrence & W., PE. Rusch, Mr. Paul, PE. Ryder, Miss G. E., ABF. Sansbury, Rev. C. K., & W., SPG. Schereschewesky, Miss Caroline, PE. Schoonover, Miss Ruth, IND. Scott, Mr. R. W., & W., PE. Shaw, Rev. R. D. M., & W., SPG. Shaw, Miss L. L., MSCC. Shimmel, Miss Edith, YMJ. Shipps, Miss Helen K., PE. Shriver, Miss Vivian, PE. Simons, Miss Marian G., MEC. Sisters of the Community of

the Epiphany, SPG.

Smith, Mr. W. B., & W., PE. Smyth, Major Annie, SA. Spackman, Rev. H. C., & W., Sprowles, Miss Alberta, B., MEC. Stanfield, Miss J., JRM. Staples, Miss M. M., UCC. Starr, Dr. P. V. & W., SPA. Stirewalt, Rev. A. J., & W., LCA. St. John, Mrs. A. C., PE. Tanner, Miss L. K., SPG. Tapson, Miss M., CMS. Ter Borg, Rev. T. & W., RCA. Topping, Rev. H. & W., ABF. Tharp, Miss E. R., ABF. Thede, Rev. Harvey, & W., EC. Thompson, Dr. W. C., & W., PE. Trott, Miss D., SPG. Trout, Miss J. M., UCMS. Uusitalo, Miss S., LGAF. Viall, Rev. Fr. Kenneth, PE. Verry, Miss Hazel, IND. Wainright, Rev. S. H., & W., MES, CLS. Wait, Mr. R. T., JEB. Walser, Rev. T. D., & W., PN. Weighton, Mr. R.G.P., EPM. Walser, Rev. T. D., & W., PN. White, Miss S. G., PE. Whitehead, Miss D., IND.

> TOTTORI SHI, Tottori Ken.

Wooley, Miss K., SPG.

Yost, Miss H. J., UCC.

Fanning, Miss K. F., ABCFM.

TOYAMA SHI, Toyama Ken.

Armstrong, Miss M. E., UCC. Newman, Rev. R. G., & W., UCC. Tweedie, Miss E. G., UCC. Wright, Rev. R. C., & W., UCC.

> TOYOHASHI, Aichi Ken.

Isaac, Miss I. L., MSCC. Moore, Rev. L. W., & W., PS.

UEDA SHI Nagano Ken. Hurd, Miss H. R., UCC. Scruton, Miss M. F., UCC. Waller, Rev. W. W., MSCC.

> UWAJIMA SHI, Ehime Ken.

Stott, Rev. J. D., & W., MES.

WAKÁYAMA, Wakayama Ken.

Lloyd, Rev. J. H., & W., PE. Ransom, Miss M. H., PN.

> YAMADA, Mie Ken.

Riker, Miss Jessie, PN.

YAMAGATA SHI, Yamagata Ken.

Nugent, Rev. W. C., & W., ERC. (A.)

YAMAGUCHI SHI, Yamaguchi Ken.

Wells, Miss L. A., PN.

YOKOHAMA SHI. Kanagawa Ken.

Acock, Miss W. M., ABF. Douglas, Miss C., IND. Draper, Rev. G. F., & W., MEC. Draper, Miss Winifred F., MEC. Draper, Miss M. R., MEC. Ellis, Mrs. Charles, IND. Eringa, Miss Dora, RCA. Fisher, Mrs. E. H., ABF. Fisher, Mr. R. H., & W., ABF. Holtom, Dr. D. C., & W., ABF. Hodges, Miss O. I., MP. Lang, Rev. E., & W., LM. Loomis, Miss C. D., WU. Lynn, Mrs. H. A., WU. McSparran, Dr. J. L., & W., IND. Nicholson, Miss Goldie, ABF. Oltmans, Miss C. J., RCA. Pawley, Miss A. P., ABF. Pott, Rev. Roger, SPG. Pratt, Miss S. A., WU. Reeves, Miss Virginia, RCA.

Schenck, Rev. H. W., & W., IND (A.) Stegeman, Rev. H. V. E., & W., RCA. Tracy, Miss M. E., WU. Wolfe, Miss E. M., MP.

> YOKOTE, Akita Ken.

Smyser, Rev. M. M., & W., IND.

YONAGO SHI Tottori Ken.

Hutchinson, Rev. E. G., & W., CMS.

ZUSHI, Kanagawa Ken.

Hathaway, Miss M. A., UGC, (R).

## LIST BY MISSIONS

 American Board of Commissioners for Foreign Missions.

Adams, Miss A. P.
Barlett, Rev. S. C.
Bennett, Rev. H. J. (A)
Cary, Miss A. E. Nishinomiya (R.)
Cary, Rev. Frank, Otaru.
Cary, Mrs. Otis, Nishinomiya. (R).
Clapp, Miss F. B. (A).
Cobb, Rev. E. S. & W., Kyoto.
Crew, Miss A. (A).
Crew, Mrs. G. K., Nishinomiya.
Curtis, Miss Edith, Nishinomi-

ys.
DeForest, Miss C. B. (A).
Denton, Miss M. F., Kyoto.

Downs, Rev. Darley & W., Tokyo.

Fanning, Miss K. F., Tottori, Field, Miss S. M., Nishinomiya, Fry, Rev. Earl. (Retired.) Garman, Rev. C. P., & W., Tokyo,

Gordon, Mrs. M. L., Kyoto.
(R).
Gulick, Mr. Leeds & W., Ma-

tsuyama. Hackett, Mr. H. W., & W., Ko-

Hibbard, Miss Esther, Kyoto. Hoyt, Miss O. S., Matsuyama. Huntley, Mr. Frank & W. (A). Gillett, Rev. C. S., & W. (A). Husted, Miss E. E., Nishinomiya.

Kane, Miss M. E., Nishinomiva.

MacCausland, Miss I., Kobe. McKnight, Rev. W. Q., & W. Sendai. Moran, Rev. S. F., & W., Nishi-

nomiya.

Olds, Rev. C. B., & W. (A). Roberts, Rev. F. L., & W., (A). Stowe, Miss G. H., Nishinomiya.

Stowe, Miss M. E., Nishinomiya.

Wilson, Miss Eleanor, (A). Woodard, Rev. W. P., & W., Seoul.

2. AMERICAN BAPTIST FOREIGN MISSION SO-CIETY.

Acock, Miss Amy, Himeji. Acock, Miss Winifred, Yokuhama.

Allen, Miss Thomasine, Morioka.

Axling, Rev. William. Tokyo.
Bennett, Mrs. Mela B., (A).
Benninghoff, Rev. H. B.,
Tokyo.

Bickel, Mrs. L. W., Himeji. Bixby, Miss Alice C., Himeji. Briggs, Mrs. F. C., (A). Buzzell, Miss Annie, S., Sendal. Covell, Mr. J., Howard & W.,

(A).
Cuddeback, Miss Margaret E.,
Sendai.

Dearing, Mrs. J. L., (A).
Farnum, Rev. Marlin D., & W.,
Shigei Mura, Hiroshima Ken.
Fisher, Mrs. Emma H., Yokohama.

Fisher, Mr. R. H., & W., Yokohama.

Foote, Rev. John A., (A). Gressitt, Mr. J. F., Tokyo. Hamblen, Rev. S. W., (A). Retired.

Harrington, Mrs. C. K., (A). Hill, Rev. George W., (A). Holtom, Rev. D. C., Yokohama.

Kennard, Rev. J., Spencer Jr.

& W., Tokyo. (A). Mead, Miss Lavinia, (A), Retired.

Meline, Miss Agnes, S. (A). Miss Georgia M., Newbury. Sendai.

Goldie M., Miss Nicholson. Yokohama.

Parkinson, Rev. Wm. W., & W.,

Parshley Mrs. W. B., (A), Retired.

Pawley, Miss A. P., Yokohama. Ross, Rev. C. H., & W., Re-

tired, (A). Ryder, Miss Gertrude, Tokyo. Retired. Scott. Mrs. J. H., Greece.

Steadman, Rev. F. W., &, W. (A).

Tenny, Rev. Charles, & W., (A). Tharp, Miss Elma R., Tokyo. Tonning, Rev. Henry & Tokyo.

Topping, Rev. Willard F., Himeji.

Wilcox, Miss Edith F., Retired, (A).

Wilson, Miss Helen L., (A). Wynd, Rev. Wm., (A), Retired.

Foreign Missionary Association of Friends of Philadelphia.

Binford, Mr. Gurney, & W., Makabe Gun Ibarakiken. Mr. Gilbert, & Bowles,

Tokyo. Braithwaite, Mr. G. B., & W. (A).

Nicholson, Mr. Herbert V., & W., Mito.

Rhoads, Miss Esther, Tokyo. Sharpless, Miss Edith F., Mito.

4. Assemblies of God-U.S.A.

Barth, Rev. N. H., & W., (A), Byers, Miss Florence, (A).

Juergensen, Miss Agnes, Hamamatsu.

Juergensen, Rev. C. F., & W., Tokyo.

Juergensen, Rev. J. W., & W.,

(A). Juergensen, Miss Marie, Tokyo. Taylor Mrs. Mary, Kobe.

Wengler, Miss Jessie, Tokyofu. Assemblies of God-Canada:-Randall, Mr. Arthur E. & W. Ikoma, Naraken.

Assemblies of God, of Great Britain:

Clement, Rev. J. J. & W. Tokyo.

5. Bible Societies.

Aurell, Rev. K. E. & W., Tokyo. Hobbs, Mr. T., Kobe. Vinall, Mr. G. H., & W., Kobe. (A. until Nov. '35.)

6. Central Japan Pioneer Mission.

Burnet, Miss M. A. (A). Craig, Miss Mildred E., Takasakl. Cochran, Miss M. Eugenia. Takasaki.

Parr, Miss Dorothy A., Takasaki.

Thomas, Miss Grace E., Takasaki.

Christian Literature Socity.

Garman, C. P., & W., Tokyo. Shaw, Miss L. L., Tokyo. Stirewalt, A. J., (& W. -A.). Tokyo.

Wainright, Rev. S. H. & W., (A. until Sept. '35).

8. Christian & Missionary Alliance.

Dievendorf, Mrs. A., Fukuyama. Francis, Rev. T.R., Fukuyama. Frehn, Mr. M. C., & W., Hiroshima.

Lindstrom, Mrs. C., Kobe.

9. Church Missionary Society.

Baggs, Miss M. C., Kure. Baker, Miss E. M., Osaka (A.) Baldwin, Mrs. McQ., Tokyo.(A.) Baldwin, Miss C. M., Tokyo. (A.)

Batchelor, Ven. John and W.,

Sapporo.

Bosanquet, Miss A. C., Tokyo. Boydell, Miss K. M., Matsubase Machi.

Buncombe, Rev. W. P., Tokyo. Bushe, Miss S. L. K., Tokyo. Colborne, Mrs. S. E., Minamihara.

Cox, Miss A. M., Amagasaki. Doubleday, Miss S. C., Kure. Foss, Miss E. H., Tokyo.

Freeth, Miss F. M., Miyajimachi.

Gardener, Miss F. E., Otaru.

Goldsmith, Miss M. O., Kurume. Gubbins, Miss G. M., Tokyo.

Hamilton, Miss K., Tokyo, (A.) Heaslett, Rt. Rev. S. and W., Tokyo.

Henty, Miss A. M., Tokyo. Hind, Mrs. J., Tobata.

Horne, Miss A. C. J., Ita-machi. Howard, Miss R. D., Osaka. Hughes, Miss A. M., Minami-

hara. Hutchinson, Rev. Canon A. C.

and W., Fukuoka. Hutchinson, Rev. E. G. and W., Yonago.

Lane, Miss E. A., Ashiya. Lea, Rt. Rev. A. and W., Fukuoka. (A.)

Mann, Rev. J. C. and W., Nishinoomiya .(A.)

Moule, Rev. and Mrs. G. H., Nash, Miss E., Hamada.

Piercy, Rev. H. G. and W., Obuse.

Preston, Miss E. D., (A.) Richardson, Miss C. M., Tokushima.

Roberts, Miss A., Tokyo. Staveley, Miss J. A., Otaru. Tapson, Miss M., Tokyo. Thompson, Miss F. L., Omuta.

Tristram, Miss K., Osaka. Uttley, Miss I. C., Osaka. Walsh, Rt. Rev. G. J. and W.,

Sapporo, Williams, Miss A. S., Osaka, Woodd, Rev. F. H. B., Nishi-

nomiya. Woodward, Rev. S. C. and W.,

Tokyo, (A.)

Worthington, Miss H. J., Hiroshima.

10. Church of the Nazarene.

Evangelical Church of N. America.

Anderson, Miss Irene, (A.) Tokyo Sept. '35.

Bauernfeind, Miss Susan M., Tokyo.

Kramer, Miss Lois F., Tokyo. Hertzler, Miss Verna S., Osaka. Kuecklich, Miss Gertrude E., Tokyo.

Mayer, Rev. P. S. (A). (Sept. '35, Tokyo.)

Mauk, Miss Laura, (A.) Schweitzer, Miss Edna M., Tokyo.

Thede, Rev. Harvey & W., To-kyo.

Evangelical and Reformed Church.

Ankeney, Rev. A., and W., Sendai.

Engelmann, Rev. M. J., & W., Aizu-Wakamatsu.

Fesperman, Rev. F. L., & W., Sendai.

Garman, Miss Margaret, Sendal. Gerhard, Miss Mary E., Sendal. Gerhard, Rev. P. L., & W., Sendal.

Gerhard, Mr. R. H., & W., Sendai.

Hansen, Miss K. I., Sendai. Hoffman, Miss Mary E., Sendai (A.).

Ilsey, Miss Alice, Sendai. Kriete, Rev. C. D., & W., Sendai.

Le Galley, Mr. C. M., Sendat, (A).

Lindsey, Miss L. A., Sendai. Miller, Rev. H. K., & W., Tokyo. Nicodemus, Mr. F. B., & W., Sendai.

Noss, Mrs. C., Aizu-Wakamatsu,

Noss, Rev. G. S., & W., Aomori. Nugent, Rev. W. C., & W., Yamagata.

Pifer, Miss B. C., Tokyo. Schneder, Rev. D. B., & W., Sendal.

Schroer, Rev. G. W., & W., Morioka.

Seiple, Rev. W. G., & W., Sendai.

Sipple, Mr. C. S., & W., Sendai, (A).

Smith, Miss Harriet P., Sendal Stoudt, Mr. O. M., & W., Sendai.

Zaugg, Rev. E. H., & W., Sendai.

General Mission Board of the Free Methodist Church of N. A.

Mylander, Miss Ruth (A). Pickens, Miss L. O., Osaka. Wagner, Rev. H. H., & W., (A.) Warren, Rev. F. F., (A).

14. Independent of any Society.

Andrews, Miss O. M. E., Tokyo. Andrews, Miss Sarah, Shizuoka. Bagley, Miss Kate. Shizuoka. Beatty, Mr. H. E., & W., Kobe. Bouldin, Rev. G. W., & W., Gotemba.

Briggs, Rev. B. W., Yokohama. Clench, Miss M., Matsumoto. Course, Mr. J. H., & W., Tokyo. Cypert, Miss Lillie, Tokyo. Douglas, Miss C., Yokohama. Ellis, Mrs. Charles, Yokohama. Ewing, Miss A. M., Tokyo. Farnham, Miss G., Tokyo. Fox, Mr. H. R., & W., Otama-

chi. Fox, Mr. H. J., & W., Daigo Machi.

Gale, Mrs, Emma, Kawaragi Mura.

Gardner, Miss F. E., Otaru. Gillett, Miss E. R., Tokyo. Glaeser, Mr. M. L., & W., Fukuoka.

Gubbins, Miss G. M., Tokyo. Hartshorne, Miss A. C., Tokyo. Jackson, Mr. R. E., & W., Nagoya.

Kennedy, Miss Clara, Tokyo. Lemon, Miss V., Tokyo. Madden, Rev. M. B., & W., Osaka.

McCaleb, Mr. J. M., Tokyo. McNaughton, Rev. R. E., & W., Hakodate.

McSparran, Dr. J. L., & W., Yokohama.

Musser, Mr. C. K., & W., Tokvo.

Rennie, Rev. Wm., Hakodate. Richert, Mr. A. R., & W., Otamachi.

Robertson, Miss E. A., Osaka. Rupert. Miss Nettie L., Kobe. Santee, Miss H. C., Kobe. Schenck, Rev. H. W., & W., Yokohama.

Schoonover, Miss R., Tokyo. Sheppard, Miss E., Kobe. Smith, Mr. H. E., & W., Kyoto. Smyser, Rev. M. M., Yokote Machi.

Thornton, Mr. S. W., & W., Hyogo Ken.

Watkins Miss E., Fukuoka. Watts, Rev. F. E., & W., Kobe. Whitehead, Miss Dora, Tokyo. Woolley, Miss Alice, Kobe. Wright. Miss A. H., Kumamoto.

Japan Apostolic Mission. 15. Coote, Mr. L. W., & W., Ikoma P. O.

Gray, Mr. F. H., & W., Ikoma P. O.

Johnson, Mr. Theo., Ikoma P. O., (A).

Lye, Miss Florence, (A). Richert, Mr. A., & W., Fukuoka.

Japan Book & Tract Society.

Braithwaite, Mr. G. B., & W., Tokyo, (A).

17. Japan Evangelistic Band.

Bazelev. Miss Rose. Nara. Bee, Mr. Wm., & W., Tanabe. Coles, Miss A. M., Akashi. Collins, Mr. W. M., & W., Kako Gun, Hyogo-Ken. Cuthbertson, Mr. J., & W., Kobe. Cuthbertson, Miss F., Akashi. Dyer, Mr. A. L., & W., (A). Gandier, G. B., Kobe. Garrard, Mr. M. H., (A). Gillespy, Miss J. C., Takasago Machi.

Gosden, Mr. E. W., Kobe.
Hoare, Miss D. E., Osaka.
Jones, Mr. T. J., & W., (A).
Richardson, Miss Helena, Kobe.
Smith, Miss I. W., Akashi.
Soal, Miss A. A., Kobe.
Tetley, Miss Winifred, (A).
Thoren, Miss A., Kobe.
Wait, Mr. R. T., Kobe.
Wilkinson, Mr. C. S., & W.,
Kobe.

Williams, Mr. F. T., (A). Woodworth, Miss D. F., Kobe.

#### 18. Japan Rescue Mission.

Brown, Miss O., Osaka.
Bunker, Miss Annie, (A).
Butler, Miss Bessie, Sendai.
Charles, Miss E., Sendai.
Dann, Miss J. M., (A)
Dempsie, Rev. George, & W.,
Osaka.
Hesketh, Miss E., Tokyo.
James, Miss Ruth, Osaka.
Kelly, Miss R., Osaka.
Kirkaldy, Miss Minnie, Osakaft

James, Miss Ruth, Osaka.
Kelly, Miss R., Osaka.
Kelly, Miss R., Osaka.
Kirkaldy, Miss Minnie, Osakafu
L'oyd, Miss M., Osaka Fu.
McConnell, Miss A. Osakafu.
McGrath, Miss Violet, Osaka.
Morris, Miss K., Sendai.
Murray, Miss Elsa, Sendal.
Penny, Miss F. E., Osaka.
Saville, Miss Rose, Osaka.
Stanfield, Miss S., Tokyo.
Thomas, Miss I. Sendal.
Torbet, Miss Isabella, Sendai.
Wraight, Miss M., Sendai.

- 19. Kumiai Kyokwai. (Congregational)
- Board of Foreign Missions of the United Lutheran Church in America.

Akard, Miss M. B., Kumamoto.

Bach, Rev. D. G. M., & W., Kumamoto. Heltibridle, Miss Mary, Kuma-

moto. Harder, Miss Helene, Fukuoka.

moto. Hepner, Rev. C. W., & W., Ashi-

ya.
Horn, Rev. E. T., & W., (A)
Knudten, Rev. A. C., & W., (A)
Linn, Rev. J. K., & W., Tokyo.
Lippard, Rev. C. K., & W.,
Moil.

Lippard, Miss Faith, Saga. Miller, Rev. L. S. G., & W., Kumamoto.

Potts, Miss Marion, Kumamoto. Powlas, Miss Annie, (A) Powlas, Miss Maud, Kumamoto. Schillinger, Rev. G. W., & W.,

(A) Shirk, Miss Helen M., Fukuoka.

Stirewalt, Rev. A. J., & W., Tokyo. Thorlaksson, Rev. S. O., & W.,

Kobe. Winther, Rev. J. M. T., & W., (A)

Winther, Miss Maya,

The Lutheran Gospel Association of Finland.

Karen, Rev. A., & W., Tokyo.
Minkkinen, Rev. T., & W.,
Kami Iida.
Niemi, Miss Tyyne, Sapporo.
Salonen, Rev. K., & W., (A).
Savolainen, Rev. J. V., & W.,
Sapporo.
Uusitalo, Miss S. S., Tokyo.

#### 22. Liebenezeller Mission.

Buss, Rev. B., & W., (A). Lang, Rev. E., & W., Yokohama. Mosimann, Rev. O., & W., Kobe. Nothhelfer, Rev. K., & W., Tokyo.

23. Missionary Bands of the World.

Abel, Misa Dorothy, (A). Abel, Mr. Fred, & W., (A,—Returning Autumn '35).

24. Board of Foreign Missions of the Methodist Episcopal

Woman's For-Church and eign Missionary Society of the M. E. Church.

Alexander, Rev. R. P., & W.,

Tokvo.

Alexander, Miss V .E., Sapporo. Altman, Miss E. R. Nagasaki. Ashbaugh, Miss A. M., Naga-

Bailey, Miss B. M., Tokyo. Berry, Rev. A. D., Tokyo. Bishop, Rev. C., & W., Tokyo Brittain, Miss B., (A). Brumbaugh, Rev. T. T., & W.,

Tokvo.

Burmeister, Miss M., (A). Byler, Miss G. M., Hirosaki. Chase, Miss L., Tokyo. (A). Chappell, Miss M., Tokyo. Cheney, Miss A., Hakodate. Collins, Miss M. D., Tokyo Couch, Miss Helen, Nagasaki. Curry, Miss Olive, Nagasaki, Curtice, Miss L. K., Hirosaki. Daniel, Miss N. M., Tokyo. Draper, Rev. G. F., & W., Yokohama.

Draper, Miss W. F., Yokohama. Draper, Miss Marion, K., Yokohama.

Finlay, Miss A. L., Kagoshima. Gealy, Rev. F. D., & W., To-

Gerrish, Miss E. M., (A). Hagen, Miss O. I., Nagasaki. Heckelman, Rev. F. W., & W., Tokyo.

Howey, Miss H. M., Pukuoka. Iglehart, Rev. C. W., & W., Tokyo.

Iglehart, Rev. E. T., & W., Tokyo. (A).

: Kilburn, Miss E. H., Sendai. Lee, Miss M., Sendai.

Krider, Rev. W. W., & W., (A). Luthy, Rev. S. R., & W., Sendai.

Moore, Miss H. G., Fukuoka, (A)

Oldridge, Miss M. B., (A).

Paine, Miss M. A., Tokyo. Peckham, Miss C. S., Nagasaki

Peet, Miss A. E., Kumamoto (A).

Pider, Miss M. Z., Tokyo, (A). Place, Miss Pauline, Nagasaki. Scott, Rev. F. N., & W., Nagasaki.

Shacklock, Rev. F., & W., Hirosaki.

Simons, Miss Marian, Tokyo. Smith, Miss E. G., Seoul.

Spencer, Rev. R. S., & W., Fukuooka.

Sprowles, Miss A. D., Tokyo. Starkey, Miss B. F., Seoul. Taylor, Miss E. M., Hirosaki. Teague, Miss C. M., Fukuoka. Thompson, Rev. E. W., & W.,

(A). Wagner, Miss D. A., Hakodate, (A).

White, Miss Anna L., Nagasaki. Wythe, Miss K. G., (A).

Board of Foreign Missions Methodist the copal Church, South.

Anderson, Miss M. P., Hiroshima.

Bagley, Miss Leila, (A). Callahan, Rev. W. J., & W., (A).

Carroll, Miss Sallie E., Oita. Cobb, Rev. J. B., & W., Ashiya. Colvin, Miss Thelma, Kobe. Cook, Miss M. M., Osaka. Cooper, Miss Lois, Hiroshima, Cronk, Miss A., Hiroshima. Demaree, Rev. T. W. B., & W.,

Hiroshima. Feely, Miss Gertrude, Oita. Field, Miss Ruth, Osaka Finch, Miss M. D., Hiroshima. Frank, Rev. J. W., & W., Ko-

be, (A). Gaines, Miss Rachel, Hiro-

shima. Haden, Rev. T. H., & W., Nishinomiva.

Hager, Rev. S. E., & W., Himeli. Hilburn, Rev. S. M., Nishinomiye

Holland, Miss C. G., Kobe. Huckabee, Rev. W. C., & W., Hiroshima.

Johnson, Miss Katharine, Hiroshima.

Jones, Rev. H. P., (& W., A.), Nishinomiya.

Matthews, Rev. W. K., & W., (A).

Meyers, Rev. J. T., & W., Okayama.

Mickle, Mr. J. J., & W., Nishinomiya.

Ogburn, Rev. N. S., & W., Nishinomiya Shigai.

Oxford, Rev. J. S., & W., Kobe. Palmore, Rev. P. L., & W., Tokuyama.

Peavy, Miss Anne, (A). Reed, Mr. J. P., & W., Nishi-

nomiya. Searcy, Miss M. G., (A). Shannon Miss I I. Hiroshir

Shannon, Miss I. L., Hiroshima. Shannon, Miss K., Kobe. Shaver, Rev. I. L., & W., Matsu-

yama.

Smith, Mr. Roy, & W., Kobe, Stevens, Miss C. B., Osaka. Stewart, Rev. S. A., & W., Gensan.

Stott, Rev. J. D., & W., Uwajima.

Tarr, Miss Alberta, Hiroshima. Towson, Miss Manie, Nakatsu. Towson, Rev. W. E. Nakatsu. Tumlin, Miss Mozelle, (A). Wainright, Rev. S. H., & W.,

(A). Whitehead, Miss Mabel, Osaka. Williams, Miss A. B., Osaka.

#### 26. Mino Mission.

Ackers, Miss Mary, Jane, Ogaki. Miller, Miss E. L., (A). Weidner, Miss S. L., Ogaki.

27. Board of Foreign Missions of the Methodist Protestant Church.

Hempstead, Miss E. L., Hamamatsu.Hodges, Miss O. I., Yokohama.Lynch, Rev. A. H., (A).

Warner, Rev. P. F., & W., Nagoya.

Williams, Miss M. E., (A). Wolfe, Miss E. M., Yokohama.

28. Missionary Society of the Church of England in Canada.

Archer, Miss A. L., Inuyama. Bailey, Miss Helen, Nagano. Bowman, Miss N. F. J., Nagoya.

Butcher, Miss K., Obuse.
Foerstel, Miss M., Okaya.
Hamilton, Miss F., Matsumoto.
Horobin, Miss F. B., Inariyama.
Hawkins, Miss F. B., Okaya.

Isaac, Miss I. L., Toyohashi. Lang, Miss K., Inariyama. Miller, Miss Jessie, Tokyo. Moss, Miss A. F., Takata.

Powell, Miss, Obuse. Powles, Rev. P. S. C., & W.,

Takata. Shaw, Miss L. L., Tokyo. Shore, Miss G., Gifu.

Spencer, Rev. V. C., & W., Nagoya. Start, Dr. R. K., Obuse. Walker, Miss Mae, Nagoya.

Waller, Rev. J. G., & W., Nagano. Waller, Rev. W. W., Ueda. Watts, Rev. H. G., & W., Nii-

 Nihon Kirisuto Kyokwai (Prepbyterian and Reformed).

gata.

30. Nihon Methodist Kyokwai (U.C.C., M.E.C., M.E.S.).

31. Nihon Sei Ko Kwai (C.M.S., M.S.C.C., P.E. S.P.G.)

32. Ost Asian Mission (East Asian Mission. Hessel, Rev. Egon & W., Kyoto,

33. Omi Brotherhood.

Vories, Mrs. J. E., Omi-Hachiman. Vories, Mr. W. M., & W., Omi-Hachiman.

Vories, Mr. John, Jr., & Wife, Omi-Hachiman.

34. Oriental Missionary Society.
(Holiness Church)

 Board of Foreign Missions, Presbyterian Church in Canada.

Anderson, Miss Mary E., Kobe. MacDonald, Miss E. G., Kobe (A).

MacKay, Rev. M. R., Kobe. MacLean, Miss J. C., (A). Murphy, Miss Gladys M. Kobe. Young, Rev. L. L., & W., (A).

Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.

(a) Missionary District of Kyoto.

Cannell, Miss M. C., (A).
Chapman, Rev. J. J., & W., (A).
Dickson, Miss E. L., Nara.
Disbrow, Miss H. J., Kyoto.
Foote, Miss E. L., Kyoto.
Hester, Miss M. W., Nara.
Jackson, Rev. R. H., (A).
Johnson, Miss T., Kyoto.
Jones, Dr. F. M., & W., Osaka.
Lloyd, Rev. J. H., & W., Wakayama.

Morris, Rev. J. K., Kyoto. Neely, Miss C. J., Kyoto. Nichols, Rt. Rev. S. H., & W., Kyoto.

Oglesby, Mrs. J. M., Kyoto. Paine, Miss M. R., Obama. Powell, Miss C. R., Fukui. Shaw, Rev. H. R., & W., Kanagawa.

Skiles, Miss Helen, Kyoto. Smith, Rev. P. A., & W., Hikone,

Summers, Miss Gertrude, Kyoto.

Van Kirk, Miss A. S., Osaka. Williams, Miss H. R., Kyoto. (b) Missionary District of North Tokyo and Tohoku. Andrews, Rev. R. W. & W. Tochigi.

Barbour, Miss Ruth, Tokyo, Absent.

Bath, Miss Marie L., Kusatsu. Binsted, Rt. Rev. N. S. & W. Sendai.

Bowles, Dr. H. E. & W., Tokvo.

Boyd, Miss L. H., Kawagoe. Boyle, Miss Helen, Sendai. Branstad, Mr. K. E., Tokyo. Bryant, Miss Caroline, Tokyo. Burnside, Miss Ruth, Tokyo. Chappell, Rev. James & W., Mito.

Cornwall-Legh, Miss M. H., Kusatsu.

Elliott, Dr. Mabel E., Tokyo. Evans, Rev. C. H. & W., Tokyo.

Foerstel, Miss Ella L. A., Tokvo.

Foote, Mr. E. W. & W., Tokyo. Fowler, Mr. J. E. & W., Tokyo.

Gardiner, Miss E. W., Tokyo. Gray, Miss Gladys V., Sendal Heywood, Miss C. G., Tokyo. Harrison, Rev. E. R. & W., Akita.

Hittle, Miss Dorothy, Sendai. Hubbard, Miss Jeannette, Tokyo.

Hubbard, Dr. J. P. & W., Tokyo.Humphreys, Miss Marian, Nik-

ko. Jansen, Miss B. A., Sendai.

Knapp, Deaconess S. T., Tokyo.

Lade, Miss H. R., Tokyo. Lewis, Brother (S.S.J.E.), Tokyo.

Lewis. Rev. H. N. & W., Sendal Marshall, Mr. G. H. & W., Tokyo. (from Dec. '35). McGill, Miss M. B., Kusatsu.

McKim, Miss Bessie, Mito. McKim, Rt. Rev. John (W absent) Tokyo.

McKim, Miss Nellie, Mito. Moss, Rev. F. H., Jr., Tokyo. Morse, Fr. W. P. (S.S.J.E.), Tokyo

Murray, Miss E. B., Tokyo.
(A).

Nettleton, Miss M. I., Kusatsu. Nuno, Miss C. M., Tokyo. Absent.

Peters, Miss A. F., Tokyo. Pond, Miss Helen M., Tokyo. Ranson, Deaconess A. L., Isoyama.

Reifsnider, Rt. Rev. C. S. & W., Tokyo.

Rose, Rev. L. & W., Tokyo. Rusch, Mr. Paul, Tokyo.

Schaeffer, Miss M. R., Tokyo.
(A).
Schereschewsky, Miss Caroline,

Tokyo.

Scott, Mr. R. W. & W., Tokyo.

Schipps, Miss H. K., Tokyo.
Shriver, Miss Vivian, Tokyo.
Smith, Mr. W. B. & W., Tokyo.
Spackman, Rev. H. C. & W.,
Tokyo.

Spencer, Miss Gladys G., Ao-

mori.

St. John, Mrs. A. C., Tokyo. Viall, Fr. K.L.E. (S.S.J.E.), Tokyo.

White, Miss S. G., Tokyo. Zoll, Dr. Donald, Sendai.

37. Independent Board for Presbyterian Foreign Missions.

McIlwaine, Rev. R. Heber, Tokyo.

38. Board of Foreign Missions of the Presbyterian Church of the United States of America.

Alexander, Miss Sallie, (R).
Barnard Rev. C. E., & W.
Yamaguchi. (A).
Bovenkerk, Rev. H. G. & W.

(A). Buchanan, Rev. D. C., & W.

Kyoto. Chapman, Rev. E. N., & W., Shingu.

Chapman, Rev. G. K., & W.,

Kobe.

Clark, Rev. E. M., & W., Kobe. Daugherty, Miss L. G., Tokyo. Duniop, Mrs. J. G., Shimonoseki.

Evans, Miss E. M., (A). Franklin, Rev. S. H., & W.,

Kyoto, (A). Gillilan, Miss Elizabeth, Tokyo.

Gorbold, Mrs. R. P., Osaka. Grube, Miss Alice, Osaka. Hail, Mrs. J. E. Osaka.

Halsey, Miss L. S., Tokyo. Hannaford, Rev. H. D., & W., Tokyo.

Heim, Mr. N. T., & W., Tokyo. Hereford, Miss Grace, Osaka. Hereford, Miss Nannie, Sapporo.

Hereford, Rev. W. F., & W., (A.).

Kerr, Rev. Wm. C., & W., (A). Lake, Rev. L. C., & W., Sapporo.

Lamott, Rev. W. C., & W., To-kyo.

London, Miss M. H., Tokyo.
Mackenzie, Miss V. M., Shimonoseki.

Martin, Rev. D. P., & W., Osaka. McCrory, Miss C. H., Otaru. McDonald, Miss M. D., Tokyo, (A).

Miles, Miss Mary, Kanagawa. Monk, Miss A. M., Sapporo. Oltman, Mr. P. V., & W., Tokyo.

Palmer, Miss H. M., (A.) Ransom, Miss M. H. Wakayama. Reeve, Rev. W. S., & W., Osaka. Reischauer, Rev. A. K., & W., Tokyo.

Reiser, Miss A. I., Kanazawa. Riker, Miss Jessie, Yamada. Riker, Miss S. M., Osaka. Smith, Rev. J. C., & W., (A). Smith, Miss Janet, Sapporo. Tremain, Rev. M. A., & W., Kitami.

Walling, Miss C. I., (A). Walser, Rev. T. D., & W., Tokyo.

Wells, Miss L. A., Yamaguchi.

39. Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (Southern Presbyterian).

Archibald, Miss Maragret, Na-

Atkinson, Miss M. J., Retired,

(A).

Brady, Rev. J. H., & W., Kochi. Bryan, Rev. H. H., & W., Tokushima.

Buchanan, Miss E. O., Gifu. Buchanan, Rev. P. W., & W., Nagoya.

Buchanan, Miss Ruth A., Nagoya.

Buchanan, Rev. W. C., & W., Gifu.

Buchanan, Rev. W. McS., & W., Marugame.

Buckland, Miss R. E., Nagoya. Crawford, Rev. V. A., & W.,(A) Currell, Miss S.McD., Marugame.

Dowd, Miss A. H., Kochi.

Erickson, Rev. S. M., & W., Takamatsu.

Fulton, Rev. S. P., & W., Kobe. Gardner, Miss E. E., Takamatsu.

Hassell, Rev. A. P., & W., Tokushima.

Kirtland, Miss L. G., Marugame.

Logan, Rev. C. A., Tokushima. Lumpkin, Miss E., Tokushima. McIlwaine, Rev. W. B., & W., (A).

McIlwaine, Rev. W. A., & W., Nagoya.

Moore, Rev. J. W., & W., Takamatsu.

Moore, Rev. L. W., & W., To-yohashi.

Munroe, Rev. H. H., & W., Takamatsu.

Myers, Rev. H. W., & W., Kobe. Ostrom, Rev. H. C., & W., Kobe,

Patton, Miss A. V., Okazaki. Patton, Miss F. D., Okazaki. Smythe, Rev. L. C. M., & W., Nagoya.

40. Reformed Church in America.

Bruns, Rev. Bruno, & W., Saga. Couch, Miss S. M., Nagasaki. Darrow, Miss Flora, (A). De Maagd, Rev. J. C., & W., (A) Eringa, Miss Dora, Yokohama. Hoekje, Rev. W. G., & W., Tokyo.

Kuyper, Rev. H., & W., (A). Luben, Rev. B. M., & W., Tokyo. McAlpine, Mr. J. A., (A). Moore, Rev. B. C., & W., Ku-

rume. Noordhoff, Miss Jean, (A). Oltmans, Rev. A., Tokyo. Oltmans, Miss C. J., Yokohama.

Oltmans, Miss C. J., Yokohama. Pieters, Miss J. A., Shimonoseki.

Reeves, Miss Virginia, Yokohama.

Shafer, Rev. L. J., & W., (A). Stegeman, Rev. H. V. E., & W., Yokohama.

Taylor, Miss Minnie, Nagasaki.
Ter Borg, Rev. J., & W., To-kyo.

Walvoord, Miss F. C., Shimônoseki.
Zander, Miss H. R., (A).

41. Salvation Army.

Best, Captain, A., & W., Tokyo. Davidson, Ensign Chas., & W., Tokyo.

Frost, Ensign H., & W., Tokyo. Grattan, Capt. H., & W., Tokyo.

Rolfe, Brigadier V., & W., Tokyo.

Smyth, Major Annie, Tokyo.

42. Scandinavian American Alliance Mission.

Anderson, Rev. Jeol, Tokyo. Carlson, Rev. C. E., Tokyo.

43. Southern Baptist Convention.

Clarke, Rev. W. H., Tokyo. Dozier, Mrs. C. K., Fukuoka. Dozier, Rev. E. D., & W., Fukuoka.

Garrott, Rev. W. Maxfield, To-kyo.

Jesse, Miss Mary D., Kokura. Lancaster, Miss C. E., Kokura. Mills, Rev. E. O., Nagasaki. Ray, Rev. J. F., & W., Hiroshima, (A).

Ray, Rev. Hermon S., & W., Tokyo.

Rowe, Mrs. J. H., (A). Schell, Miss Naomi, Tobata, (A.).

Williamson, Rev. N. F., & W., (A).

#### 44. Seventh Day Adventists.

Anderson, Rev. A. N., & W., Showa machi. Armstrong, Rev. V. T., & W., Tokyo. Dietrich, Mr. G., & W., Kobe. Evens, H. P., & W., Tokyo. Koch, Mr. A., & W., Sapporo. Kraft, Mr. E. J., & W., Tokyo. Millard, Mr. F. R., & W., Tokyo.

Nelson, Rev. A. N., & W., Showa Machi.
Peck, Miss Ruby W., (A).
Perkins, Mr. H. J., & W., To-

kyo.
Starr, Dr. P. V., & W., Tokyo.
Thurston, Mr. C. F., & W.,
Showa Machi.

Voth, Miss Vivian, (A).

45. Society for the Propagation of the Gospel in Foreign Parts.

(a) Kobe Diocese.
Allen, Rev. E., Kobe.
Basil, Rt. Rev. Bishop, Kobe.
Ford, Rev. J. C., Kobe.
Fowells, Miss A., Kobe.
Holmes, Miss Mary, Shimonosekl.
Lea, Miss L., Kobe.
Sisters of the Community of
the Epiphany, Kobe.
Smith, Miss E., Kobe.
Stokes, Miss K. S., Kobe.
Stranks, Rev. C. J., Kobe.

Strong, Rev. G. N., Shimonoseki.

Voules, Miss J., Himeji.
Walker, Mr. F. B., & W., Kobe.
Williams, Miss. A., Kobe.
Wood, Miss V., Kobe.
(b) Tokyo Dlocese.
Ballard, Miss S., Tokyo.
Boyd, Miss Helen, (A).
Chope, Miss D. M., Tokyo.
Hailstone, Miss M. E., Tokyo.
Mander, Miss M. E., (A).

Mander, Miss M. E., (A).
Philipps, Miss E. G., (A).
Shaw, Rev. N. D. M., & W.,
Tokyo.

Sisters of the Community of the Epiphany, Tokyo. Stockdale, Miss K. F., Tokyo. Tanner, Miss L. K., Tokyo. Trott, Miss D., Tokyo. Wooley, Miss K., Tokyo.

(c) South Diocese.

Heaslett, Rt. Rev. Bishop S., &
W., Yokohama.

Pott, Rev. Roger, Yokohama. Sansbury, Rev. C. K., & W., Tokyo.

Shaw, Rev. R. D. M., & W., Tokyo. Shepherd, Miss K. Hiratsuka

Shepherd, Miss K. Hiratsuka. Wordsworth, Miss R., (A).

 Foreign Missionary Society of the United Brethren in Christ.

Knipp, Rev. J. E., & W., Otsu Shi.

Shively, Rev. B. F., & W., Kyoto.

United Church of Canada.
 General Board.

Ainsworth, Rev. F., & W., Matsumoto.

Albright, Rev. L. S., & W., To-kyo.

Bates, Rev. C. J. L. & W., Ni-shinomiya.

Bott, Rev. G. E., & W., (A). Cragg, Rev. W. J. M., & W., Nishinomiya (A).

Hennigar Rev. E. C., & W., Tokyo.

Holmes, Rev. C. P., & W., Fukui.

McKenzie, Rev. A. P., & W., Nishinomiya. McWilliams, Rev. W. R., & W.,

Shizuoka.

Newman, Rev. R. G., & W., Toyama.

Norman, Rev. D., & W., Karuizawa.

Norman, Rev. W. H. H., & W., Kanazawa.

Outerbridge, Rev. H. W., & W., Nishinomiya.

Parker, Mr. K. A., & W., Kobe. Price, Rev. P. G., & W., Nago-

Rumball, Mr. W. E. P., Kobe. Stone, Rev. A. R., & W., Nagano.

Tench, Rev. G. R., & W., Kobe. Whiting, Rev. M. M., & W., (A). Woodsworth, Rev. H. F., & W.,

Nishinomiya. Wright, Rev. R. C., & W., Toyama.

(b) Women's Missionary Society

Allen, Miss A. W., Tokyo. Armstrong, Miss M. E., Toyama.

ma.
Barr, Miss L. M., Tokyo.
Bates, Miss E. L., Tokyo.
Callbeck, Miss Louise, Kanazawa Shi.

zawa Shi.
Chappell, Miss C. S., Tokyo.
Clazle, Miss M. G., Tokyo.
Cook., Miss Dulcie, Tokyo. (A).
Courtice, Miss S. R., Tokyo.
Douglas, Miss L. M., (A).
Drake, Miss K., Shizuoka.
Govenlock, Miss I., Shizuoka.
Graham, Miss Jean, A. C., Tokyo.

Greenbank, Miss K. M., Kofu.
Haig, Miss M. T., Kofu.
Hamilton, Miss F. G., Tokyo.
Hurd, Miss H. R., Ueda.
Jost, Miss E. E., Tokyo.
Jost, Miss H. J., Tokyo.
Keagey, Miss M. D., Hamamatsu.

Killam, Miss Ada. Nagano. Kinney, Miss J. M., Tokvo. Lediard<sub>i</sub> Miss Ella, (A). Tokyo. Lehman, Miss Lois, Tokyo, (A. summer '35).
Leith, Miss M. Isobel, Shizu-oka.
Lindsay, Miss O. C., Kanazawa.
McLachlan, Miss A. M., (A).
McLeod, Miss A. O., Kofu.
Pinsent, Mrs. A. M., (Retired).
Rorke, Miss M. L., Fukui.
Ryan, Miss E. L., Fukui.
Ryan, Miss E. L., Fukui.
Sadler, Miss Neta, Nagano.
Saunders, Miss V., Kofu.
Scruton, Miss W. Fern, Ueda.
Staples, Miss M. M., Nagano.
Strothard, Miss A. O., Shizu-

oka. Suttie, Miss E. G., Kofu. Tweedie, Miss E. G., Toyama.

48. United Christian Missionary Society.

McCoy, Rev. R. D., & W., Tokyo. Trout, Miss J. M., Tokyo. Young, Rev. T. A., & W., (A).

49. Universalist General Convention.

Bowen, Miss G., Tokyo. Cary, Rev. H. M., Tokyo. Harry, Rev. Cary (Jr.). Downing, Miss R. E., (A). Hathaway, Miss Agnes, Zushi.

50. Wesleyan Methodist Connection of America.

Gibbs, Rev. M. A., & W., (A).

World's Sunday School Association.

52. Woman's Union Missionary Society of America.

Loomis, Miss Clara D., Yokohama. Lynn, Mrs. H. A., Yokohama. Pratt, Miss S., Yokohama. Rogers, Miss M. S., (A).

Young Men's Christian Association.

Durgin, Mr. R. L., & W., Tokyo.

Jorgensen, Mr. A., & W., Tokyo. Phelps, Mr. G. S., & W., Tokyo. 54. Yotsuya Mission. Cunningham, Rev. W. D., &

W., Tokyo. Jones, Miss Ethel, Tokyo. Shimmel, Miss Edith, Tokyo.

55. Young Women's Christian Association.

Kaufman, Miss E. R., Tokyo. Roe, Miss Mildred, Tokyo.

 Board of Foreign Missions of Presbyterian Church in Canada.

Argall, Miss Phyllis, Tamsul.
Adams, Miss A. E., Tokyo.
Burdick, Miss A. M., Tamsul.
Chisholm, Miss E. K., Taihoku.
Dickson, Rev. J., & W., Tamsul.
Douglas, Miss D. C., (A).
Gushue-Taylor, Dr. G., & W.,
Taihoku.

Hermanson, Miss Hildur, Taihoku.

Mackay, Mr. G. W., & W., Tamusui.

MacVey, Miss Mary E., Tamsui. MacMillan, Rev. H. A., & W., Taihoku.

Ramsay, Miss M. M., Taihoku. Stevens, Dr. E., & W., Taihoku. Taylor, Miss Isabel, Tokyo. Wilkie, Rev. D. E., & W., Tamsui.

 Foreign Missions of the Presbyterian Church of England.

Adair, Miss Lily, Shoka.
Band, Rev. E., & W., Tainan.
Barclay, Rev. Thomas, Tainan.
Beattle, Miss M., Tokyo.
Cullen, Miss G. S., Tokyo.
Cumming, Dr. G. G., & W.,
Shoka.
Elliot. Miss Isabel. (A).

Shoka.

Elliot, Miss Isabel, (A).

Galt, Miss Jessie W., Tainan.

Gauld, Miss Gretta, Tainan.

Gauld, Mrs. M. A., Tainan.

Heaby, Rev. F. G., Tainan.

Landsborough, Dr. D., & W.,

Shoka.

Little, Dr. J. L., & W., Tainan. Livingston, Miss A. A., Tainan. MacKay, Miss Marjorie, Shoka. Mackintosh, Miss S. E., Tainan. MacLeod, Rev. D., Shoka. MacLeod, Miss Ruth, Shoka. Marshall, Rev. D. F., & W., Tainan.

Montgomery, Rev. W. E., & W., Tainan. Singleton, Mr. L., & W., Tainan. Weighton, Mr. R. G. P., Tokyo.



## ALPHABETICAL LIST

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; (A) Absent; Address; Telephone Number; and Postal Transfer Number.

#### A

- Abel, Miss Dorothy L., 1927, MBW. (A).
- Abel, Mr. Fred & W.
  (A), (Japan from Sept. '35).
- Ackers, Miss Mary Jane, 1933, MM, Ogaki, Gifu Ken.
- Acock, Miss Amy A., 1905, ABF, 50 Shimotera Machi, Himeji Shi, Hyogo Ken.
- Acock, Miss Winifred M., 1922, ABF, 1 of 8 Nakamaru, Kanagawa Ku, Yokohama Shi. (Tel. Honkyoku 2176).
- Adair, Miss Lily, 1911, EPM, Shiro, Shoka, Formosa.
- Adams, Miss Ada E., 1927, PCC, Language School, Tokyo.
- Adams, Miss Alice P. 1891, (retired) ABCFM. 195 Kadota Yashiki, Okayama. (Tel. 1297).
- Ainsworth, Rev. Fred, & W., 1915, UCC, 1530 Yotsuya Machi, Matsumoto Shi, Na-
- Akana, Mrs. Catherine, 1929, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.

gano Ken.

Akard, Miss Martha, 1913, LCA, Kyushu Jo Gakuin, Kumamoto Shigai. (Tel. 2187).

- Albright, Rev. L. S., & W., 1926, UCC, 23 Kami Tomizakacho, Koishikawa Ku, Tokyo.
- Alexander, Rev. R. P., & W., 1893, 1896, MEC, 2 Aoyama Gakuin, Midorigaoka, Shibuya Ku, Tokyo. (Tel. Aoyama (36) 2008-2010.
- Alexander, Miss Sallie, 1894, PN, 2889 San Pasqual St., Pasadena, Calif.
- Alexander, Miss Virginia E., 1903, MEC, 12 Kita Ichijo, Higashi 6 Chome, Sapporo Shi.
- Allen, Miss Annie W., 1905, UCC, Aisel Kwan, 47, Nichome, Kameido, Joto Ku, Tokyo. Shi. (Tel. Sumida(74)3102).
- Allen, Rev. E., AKC, 1927, SPG, 15 Shimoyamate Dori, 5 Chome, Kobe Shi.
- Allen, Miss Thomasine, 1915, ABF, 31 Tenjin Machi, Morioka Shi.
- Altman, Miss Esther R., 1931, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki.
- AMERICAN BIBLE COCIETY, 2 GINZA 4 CHOME, KYO-BASHI KU, TOKYO SHI. (Tel. KYOBASHI (56)6405).
- AMERICAN TRACT SOCIETY, 4 GINZA, 5 CHOME, KYO-BASHI KU, TOKYO SHI.

- Anderson, Rev. A. N., & W., 1914, SDA, Shqwa Machi, Kimitsu Gun, Chiba Ken.
- Anderson, Miss Irene, 1928, EC, 500 1-Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.
- Anderson, Rev. Joel & W., SAM, 15 Uenohara Nakano, Tokyo.
- Anderson, Miss M. E., 1930, PCC, Nagamine Yama, Shinohara Kita Machi, Nada Ku, Kobe.
- Anderson, Miss Myra P., 1930. MES, Hiroshima Jo Gakuin, Kami Nagarekawa Cho, Hiroshima Shi, Hiroshima Ken. (Tel. 506).
- Andrews, Miss Olive M. E., 1927, IND, 5929 Oi Ito Machi, Shinagawa Ku, Tokyo.
- Andrews, Rev. R. W., Ph. D., & W., 1899, PE, 2 Irifune Cho, Tochigi Machi, Tochigi Ken.
- Andrews, Miss Sarah S., 1916, IND, 37 Oiwa Miyashita Cho, Shizuoka.
- Ankeney, Rev. Alfred, & W., 1914, 1923, ERC, 60 Kozenji Dori, Sendai Shi, Miyagi Ken. (Tel. 3687).
- Archer, Miss A. L., 1899, MSCC, (Retired), 40 Kinoshita, Inuyama, Owari, Aichi Ken.
- Archibald, Miss Margaret, 1928, PS, Nagahei Cho, 5 Chome, Nagoya.
- Argall, Miss Phyllis, 1932, PCC, Tamsui, Formosa.
- Armstrong, Miss Margaret E., 1903, UCC, 274 Sogawa Cho, Toyama Shi, Toyama Ken. Tel. 2126).
- Armstrong, Rev. V. T., & W., 1921, SDA, Box 7, Suginami

- P.O., Tokyo. (Tel. Ogikubo 2051).
- Ashbaugh, Miss Adella M., 1908, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki Shi.
- Aurell, Rev. K. E., & W., 1891, BS, 645 Kugahara, Omori Ku, Tokyo. (A. July '35-Jan. '36).
- Axling, Rev. Wm., D. D., & W., 1901, ABF, 5, Nichome, Shirakawa Cho, Fukagawa Ku, Tokyo.

#### В

- Bach, Rev. D. G. M., & W., 1916, LCA, 388 Shinyashiki Machi, Kumamoto.
- Baggs, Miss M. C., 1925, CMS, 7, Nobori Cho, 2 Chome, Kure Shi.
- Bagley, Miss Kate, 1917, IND, 12 Higashi Kusabuka Cho, 1 Chome, Shizuoka.
- Bagley, Miss Leila, 1929, MES, Beard of Missions, Doctor's Building, Nashville, Tenn., U.S.A.
- Bailey, Miss Barbara M., 1919, MEC, 4 Aoyama Gakuin, Tokyo. (Tel. Aoyama (36) 2011).
- Bailey, Miss H., 1927, MSCC, Kitsume Ike, Nagano Shi.
- Baker, Miss Elsie M., 1924, CMS, London Road Seven Oaks, Kent, England.
- Baldwin, Mrs. J. M., 1890, CMS, (A), c/o Church House 604, Jarvis St., Toronto, Canada
- Baldwin, Miss C. M., 1930, CMS, c/o Church House, 604 Jarvis

- St., Toronto, Canada.
- Ballard, Miss Susan, 1892, SPG, 23, Yarai Cho, Ushigome Ku, Tokyo.
- Band, Rev. Edward, (& W., A.) 1912, EPM, Presbyterian Middle School, Tainan, Formosa.
- Barbour, Miss Ruth, 1931, PE, (A), 281 Fourth Ave., New York.
- Barclay, Rev. Thomas, D.D., 1874, EPM, Shinro, Tainan, Formosa.
- Barnard, Rev. C. E., & W., 1930, 1931, PN, 1171 Washington St., Indiana, Pa.
- Barr, Miss L. M., 1920, UCC, 2 Toriizaka, Azabu Ku, Tokyo, (Tel. Akasaka 1058).
- Barth, Rev. N. H., & W., 1928, AG, (A), 2 E. Leasure Ave., New Castle, Pa.
- Bartlett, Rev. Samuel C., D.D., & W., 1887, 1894, ABCFM, (Retired), Imadegawa Tera Machi Nishi, 3-Sujime, Kyoto. (Tel. Kami 3742).
- Basil, Rt. Rev. Bishop, D.D., 1910, SPG, Gwal, 15 Shimoyamate Dori, 5 Chome, Kobe.
- Batchelor, Ven. John, D.D., & W., 1883, CMS, (Retired), Nishi 7 Chome, Kita Sanjo, Sapporo Shi.
- Bates, Rev. C. J. L., D.D., & W., 1902, UCC, Kwansai Gakuin, Koto Mura, Nishinomiya.
- Bates, Miss E. L., 1921, UCC, 2, Toriizaka, Azabu, Ku, Tokyo. (Tel. Akasaka (48) 1058).
- Bath, Miss Marie J., 1934, PE, Kusatsu, Gumma Ken.
- Bauernfeind, Miss Susan M., 1900, EC, 84, Sasugaya Cho,

- Koishikawa Ku, Tokyo. (Tel Koishikawa (85) 3546), (F. C. Tokyo 70367).
- Bazeley, Miss B. Rose, 1926, JEB, Naizen Yagi Cho, Takaichi Gun, Nara Ken.
- Beattle, Miss M., 1933, EPM, 8, Sakae Cho, Shiba, Tokyo,
- Beatty, Mr. Harold E., & W., 1921, IND, 25 Hakashima Dori, 3 Chome, Fukiai Ku, Kobe.
- Bee, Mr. Wm., & W., 1926, JEB, 26, Shinyashiki, Tanabe, Nishi Gun, Wakayama Ken.
- Bennett, Rev. H. J., & W., 1901, 1905, ABCFM, 10 Remington St., Cambridge, Mass.
- Benninghoff, Rev. Harry B., D.D., & W., 1907, ABF, 551 Itchome, Totsuka Machi, Yodobashi Ku, Tokyo. (Tel. Ushigome (34) 3687. F. C. for Waseda Hoshien, 757866).
- Berry, Rev. A. D., 1902, MEC, 8, Aoyama Gakuin, Tokyo. (Tel. Aoyama(36) 2008-10).
- Best, Major Arthur, & W., 1931, SA, % Salvation Army Headquarters, 17 2-Chome, Jimbo Cho, Kanda Ku, Tokyo. (Tel. Kudan(33) 479, 2344).
- Bickel, Mrs. L. W., 1898, ABF, (Retired), 50, Shimotera Machi, Himeji.
- Bigelow, Miss Gertrude S., 1886, PN, 2889, San Pasqual St., Pasadena, Calif.
- Binford, Mr. Gurney, & W., 1893, 1899, AFP, Shimotsuma Machi, Makabe Gun, Ibaraki Ken.
- Binsted, Rt. Rev. N. S., D. D., & W., 1915, PE, 281, 4th Ave., New York.

- Bishop, Rev. Charles, & W., 1879, MEC, (Retired), 10 Aoyama Gakuin, Tokyo. (Tel. Aoyama(36) 3008-10).
- Bixby, Miss Alice C., 1914, ABF 50, Shimo Tera Machi, Himeji Shi.
- Bixler, Mr. Orville D., & W., 1918, IND, Box 173, Nashville. Tenn., U.S.A.
- Bosanquet, Miss A. C., 1892, CMS, (Retired), 47, Shinsaka Machi, Akasaka Ku, Tokyo.
- Bett, Rev. G. E., & W., 1921, UCC, 23, Kamitomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638) (A).
- Bouldin, Dr. G. W., & W., IND. Ninooka, Gotemba, Shizuoka Ken.
- Bovenkerk, Rev. H. G., & W., 1930, PN, 922 Spring St., Muskegon, Mich.
- Bowen, Miss Georgene, 1925. UGG, Blackmer Home, 50, Takata Oimatsu Cho, Koishikawa Ku, Tokyo.
- Bowles, Mr. G., & M., 1901, 1893, AFP, 14, Mita Dalmachi, 1 Chome, Shiba Ku, Tokyo. (Tel. Mita (45)804).
- Bowles, Dr. H. E., & W., 1930, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Bowman, Miss N. F. J., 1907, MSCC, 5 Shirakabe Cho 3-Chome, Nagoya. (Tel. Higashi 3090).
- Boyd, Miss Helen, 1912, SPG, (A), SPG, House, 15 Tufton St., Westminster, London.
- Boyd, Miss Louisa H., 1902, PE, Kuruwa Machi, Kawagoe Shi, Saitama Ken.
- Boydell, Miss K.M., 1919, CMS,

- Hira-cho, Matsubase Machi, Kumamoto Ken.
- Boyle, Miss Helen, 1928, PE, 69, Motokaji Cho, Sendai.
- Brady, Rev. J. Harper & W., 1917, PS. 180 Takajo Machi, Kochi. Shikoku.
- Braithwaite. Mr. G. Burnham, & W., 1923, 1922, AFP, % C. B. Lamb, Esq., "Sandymount", Richill Co., Armagh, Ireland,
- Branstad, Mr. K. E., 1924, PE, St. Paul's University, Ikebukuro, Tokyo.
- Briggs, Rev. B. W., 1934, Chaplain Missions to Seamen, Yamashita cho, Yokohama.
- BRITISH AND FOREIGN BIBLE SOCIETY, 95, YEDO MACHI, KOBE KU, KOBE, (Tel. Sannomiya 2725).
- Brown, Miss O., 1930, JRM, Haze, Higashi Mozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).
- Brumbaugh, Rev. T. T., & W., 1924, MEC, 65, Miyashita Cho, Koishikawa Ku, Tokyo,
- Bruns, Rev. Bruno, & W., 1930, RCA, Nishi Hori Bata, Saga Shi, Saga Ken.
- Bryan, Rev. Harry H., & W., 1931, PS, Maegawa Cho, Tokushima Shi, Tokushima Ken.
- Bryant, Miss Caroline, 1932, PE, St. Margaret's School, Kugayama, Suginami Ku, Tokyo.
- Buchanan, Rev. D. C., & W., 1921, PN, Ichijo Dori, Muro Machi, Nishi Ichijo, Kyoto.
- Buchanan, Miss Elizabeth O., 1914, PS, 47 Asahi Machi, 2 Chome, Kamo, Gifu.
- Buchanan, Rev. P. W., & W.,

- 1925, PS, 32, Nagaike Cho, 2 Chome, Naka Ku, Nagoya.
- Buchanan, Miss Ruth A., 1930, PS, Nagaike Cho, 5 Chome, Nagoya.
- Buchanan, Rev. Walter McS., D.D., & W., 1895, PS, 439 Nakabu, Marugame.
- Buchanan, Rev. Wm. C., D.D., 1891, 1923, PS, Mieji Cho, Gifu.
- Buckland, Miss Ruth A., 1924, PS, Nagahei Cho, 5 Chome, Nagoya.
- Buncombe, Rev. W. P., 1888. CMS, (Retired), 24 Naka Rokubancho, Kojimachi Ku, Tokyo Shi.
- Bunker, Miss Annie, 1928, JRM, (A), "Beth-Nimrah" 4 Gilbert Rd., Bournemouth, Eng.
- Burdick, Miss Alma M., 1927, PCC, Tamsul, Taiwan.
- Burnet, Miss M. A., 1917, CJPM, Takasaki, Gumma Ken. (A).
- Burnside, Miss Ruth, 1923, PE, American Church Mission, Ikebukuro, Tokyo.
- Bushe, Miss S. L. K., 1921, CMS, 9 of 2, Hirakawa Cho, 2 Chome, Kojimachi Ku, Tokyo.
- Buss, Rev. Bernhard & W., 1928, LM. (A), Schneeberg Sa., Ringstre, Germany.
- Butcher, Miss K., 1929, MSCC, New Life Sanitorium, Obuse Mura, Kami Takai Gun, Nagano Ken (A).
- Butler, Miss Bessie, 1921, JRM, 7 Tomizawa, Sendai Shi, Miyagi Ken.
- Buzzell, Miss Annie S., 1892, (Retired), ABF, 12, Kita Yobancho, Sendai.

- Byers, Miss Florence M., 1928, AG, (A), 529 Pleasant St., Chambersburg, Pa.
- Byler, Miss Gertrude M., 1927, MEC, 9, Nakakawaragi Cho, Hirosaki Shi, Aomori Ken.

#### C

- Callbeck, Miss Louise, 1921, UCC, 14, Saibansho Dori, Kanazawa Shi. (Tel. 1607).
- Cannell, Miss Mona C., 1922, PE, (A), 281 Fourth Ave., New York, N.Y., U.S.A.
- Carlson, Rev. C. E., (& W., A.), 1913, SAM, 3622 Nagasaki Naka Cho, Toshima Ku, Tokyo.
- Carroll, Miss Sallie E., 1926, MES, 55, Niyage Machi, Oita Shi, Oita Ken.
- Cary, Miss Alice E., 1915, ABC-FM, Shukugawa, Nishinomiya, Hyogo Ken. (Yodogawa Zenrinkwan, (Tel. Kita 5004).
- Cary, Rev. Frank, & W., 1909, 1916, ABCFM, 6, Tomika Cho, 3 Chome, Otaru Shi, Hokkaido.
- Cary, Rev. H. M., D.D., & W., 5 Sakurayama, Nakano, Tokyo.
- Cary, Rev. H. (Jr.), 5 Sakurayama, Nakano Ku, Tokyo.
- Cary, Mrs. Otis, 1878, ABCFM, (Retired), Shukugawa, Nishinomiya, Kyogo Ken.
- Chapman, Rev. E. N., & W., 1917, PN, Isada, Shingu, Wakayama Ken.
- Chapman, Rev. G. K., & W., 1921, PN, 52 Nakano Cho, Kobe.
- Chapman, Rev. J. J., & W., 1899,

- PE, (A), Gordonsville, Va.
- Chappell, Miss Constance S., 1912, UCC, 896 5 Chome, Sendagaya Machi, Shibuya Ku, Tokyo.
- Chappell, Miss Mary, MEC, 896, 5 Chome, Sendagaya, Shibuya Ku, Tokyo.
- Chappell, Rev. James, & W., 1895, PE, 536, Naka Machi, Mito, Ibaragi Ken.
- Charles, Miss E., 1933, JRM, 162, Kita Yobancho, Sendar. (Tel. 3315).
- Chase, Miss Laura, 1915, MEC, Tokyo. (A).
- Cheney, Miss Alice, 1915, MEC, Iai Jo Gakko, Hakodate, Hokkaido.
- Chisholm, Miss Ethel K., 1929, PCC, Taihoku, Formosa.
- Chope, Miss D. M., 1917, SPG, 108, Zoshigaya, Koishikawa Ku, Tokyo.
- CHRISTIAN LITERATURE SOCIETY, 2-1, GINZA 4-CHOME, KYOBASHI KU, TOKYO. (Tel. Kyobashi (56) 7001).
- CHURCH PUBLISHING SOCIE-TY, 24, ZAIMOKU CHO, AZABU KU, TOKYO. (Tel. Aoyama (36) 7802).
- Clapp, Miss Frances B., 1918, ABCFM, Muromachi Dori, Imadegawa Agaru, Kyoto, (A).
- Clark, Rev. E. M., Ph. D., & W., 1920, PN, 16/4 Nagamine Yama, Oishi, Nada Ku, Kobe.
- Clark, Rev. W. H., D. D., 1898, SBC, 41, Kago Machi, Koishikawa Ku, Tokyo.
- Clazie, Miss Mabel G., 1905,

- UCC, 47, Nichome, Kameido, Joto Ku, Tokyo Shi. (Tel. Sumida (74) 3102).
- Clement, Mr. J. J., 1933, AG. 3864, 3 Chome, Minami Nagasaki Machi, Tokyo.
- Clench, Miss M., 1923, IND, St. Mary's Hostel Shinta Machi, Matsumoto.
- Cobb, Rev. E. S., D. D., & W., 1904, ABCFM, Ichijo Dori, Karasumaru, Nishi, Kyoto.
- Cobb, Rev. J. B., & W., 1918, MES, Eki Kita 3-Cho, Ashiya, Hyogo Ken.
- Cochran, Miss M. E., 1935, CJPM, 169 Yanagawa Cho, Takasaki.
- Colborne, Mrs. S. E., 1897, CMS, (Retired), Minamihara, Awa Gun, Chiba Ken.
- Coles, Miss A. M. M., 1909 JEB, (Retired), Sunrise Home, Okuradani, Akashi, Hyogo Ken.
- Collins, Mr. A. M., & W., 1929, JEB, 2 of 272 Togu Cho, Takasa Cho, Kako Gun Hyogo Ken.
- Collins, Miss Mary D., 1929, MEC, 8 Aoyama Gakuin, Tokyo.
- Colvin, Miss Thelma, 1932, MES, 35, Nakayamate Dori 4 Chome, Kobe.
- Cook, Miss Dulcie, 1930, UCC, 1935, Coldstream Colchester Co., Nova Scotia, Canada.
- Cook, Miss M. M., 1904, MES, Lambuth Jo Gakuin, 5290 Ishigatsuji Cho, Tennoji Ku,
- Osaka. (Tel. Minami 1475) Cooper, Miss Lois W., 1928, MES, Hiroshima Jo Gakuin, Kaminagarekawa Cho, Hiro-

shima.

- Coote, Mr. Leonard W., & W., 1913, JAM, Box 5, Ikoma P.O., Nara Ken. (F.C. Osaka 59374).
- Cornwall-Leigh, Miss Mary H., 1916, PE, Jizo, Kusatsu, Gumma Ken.
- Couch, Miss Helen, 1916, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki Shi, Nagasaki Ken.
- Couch, Miss S. M., 1892, RCA, 96 Kami Nishiyama Machi, Nagasaki Shi, Nagasaki Ken.
- Course, Mr. James H., & W., 1928, IND, American School 1985 Kami Meguro 2 Chome, Meguro, Tokyo.
- Courtice, Miss Sybil R., 1910, UCC, 2, Toriizaka. Azabu Ku, Tokyo Shi. (Tel. Akasaka (48) 1058. F.C. Tokyo 44665).
- Covell, Mr. J. Howard, & W., 1920, ABF, Le Roy, N. Y.
- Cox, Miss A. M., 1930, CMS, Showa, Kita-dori 6 Chome, Amagasaki.
- Craig, Miss M. E., 1925, CJPM, 169 Yanagawa Cho Takasaki.
- Cragg, Rev. W. J. M., D.D., & W., 1911, UCC, (A), Kwansel Gakuin, Koto Mura, Nishinomiya,
- Crawford, Rev. V. A., & W., 1929, PS 160 Takajo Machi, Kochi. (A).
- Crew, Miss Angle, 1923, ABCFM, Kobe Jo Gakuin, Okadayama, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 2264-65. (A).
- Crew, Mrs. G. K., 1931, ABCFM,

- Kobe Jo Gakuin Nishinomiya, Hyogo Ken.
- Cronk, Miss Alphea, 1930, MES, Hiroshima Jo Gakuin, Kaminagarakawa Cho, Hiroshima. (A).
- Cuddeback, Miss Margaret E., 1931, ABF, 2 Nakajima Cho, Sendai. (Tel. 1192).
- Cullen, Miss Gladys S., 1926, EPM, 8 Sakae Cho, Shiba, Tokyo.
- Cumming, Dr. G. G., & W., 1930, EPM, Shinro, Shoka, Formosa.
- Cunningham, Rev. W. D., & W., 1901, YMJ, 6, Naka Cho, Yotsuya Ku, Tokyo.
- Currell, Miss Susan McD., 1921, PS, Marugame, Kagawa Ken.
- Curry, Miss Olive, 1925, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki Shi, Nagasaki Ken.
- Curtice, Miss Lois K., 1914, MEC, Hirosaki Jo Gakko, Hirosaki Shi, Aomori Ken.
- Curtis, Miss Edith, 1911, ABCFM, Shukugawa, Nishinomiya, Hyogo Ken.
- Cuthbertson, Miss Florence, 1935, JEB, Okuradani, Akashi Shi, Hyogo Ken.
- Cuthbertson, Mr. J. & W., JEB, 102 Uemoto Cho, Kobe.
- Cypert, Miss Lillie, D., IND., 616 Kichijoji, Tokyo Fu.

#### D

Daniel, Miss N. Margaret, 1898, MEC, 4 Aoyama Gakuin, Tokyo. (Tel. Aoyama (36) 2011).

- Dann, Miss J. M., 1929, JRM, (A), Beth-Nimrah, Gilbert Bournmouth, Eng.
- Darrow, Miss Flora, 1922, RCA, (A). 75 East 22nd St., New York.
- Daugherty, Miss L. G., 1915, PN, 100, Tsuonhazu, Yodobashi Machi, 2 Chome, Tokyo.
- Davidson, Adjutant Charles, & W., 1929, SA, 17 2 Chome, Jinbo Cho, Kanda Ku, Tokyo.
- DeForest, Miss Charlotte B., L.H.D., 1903, ABCFM, (A) 14 Beacon St., Boston, Mass.
- DeMaagd., Rev. John C., & W., 1928, RCA, 25, East 22nd St., New York City.
- Dempsie, Rev. George, & W., 1918, JRM, Haze, Higashimozu Mura, Sempogu Gun, Osaka.
- Denton, Miss M. F., Ed. D., 1888, ABCFM, (Retired), Doshisha Jo Gakko, Kyoto. (Tel. Kami 43).
- Dickson, Rev. James I., & W., 1927, PCC, Tamsui, Formosa.
- Dickson, Miss E. L., 1927, PE, Yamanoue, Tenma, Nara.
- Dietrich, Mr. George, & W., 1924, SDA, 34 Nakajima Dori Fukiai Ku, Kobe,
- Dievendorf, Mrs. A., 1924, CMA San No Maru, Fukuyama Shi, Hiroshima Ken.
- Disbrow, Miss Helen J., 1921, Bishamon Cho, Tonodan, Kyoto Shi.
- Dithridge, Miss Harriet, 1910, IND, Tachikawa Machi, Tokyo Fu.

- Doubleday, Miss S. C., 1928, CMS, 7, Nobori Cho, Kure Shi, Hiroshima Ken.
- Douglas, Miss Charlotte, 1931, IND, 37 Bluff, Yokohama.
- Douglas, Miss Leona M., 1930, UCC, Cayuga Ontario, Canada).
- Dowd, Miss Annie H., 1889, PS, (Retired) 180, Takajo Machi, Kochi Ken.
- Downing, Miss Ruth E., 1929,
- UGC, Blackmer Home, 50, Takata Oimatsu Cho, Koishikawa Ku, Tokyo. (A).
- Downs, Rev. Darley, & W., 1919, 1922, ABCFM, 648 Togoshi Machi, Ebara Ku, Tokvo.
- Dozier, Mrs. C. K., 1906, SBC, Seinan Jo Gakuin, Itozu, Kokura Shi, Fukuoka Ken.
- Dozier, Rev. Edwin B., & W., 1932, SBC, Seinan Gakuin, Nishinjin Machi, Fukuoka Shi, Fukuoka Ken. (Tel. 3170).
- Dozier, Miss Helen, 1935, SBC, Seinan Jo Gakuin, Kokura.
- Drake, Miss I. Katherine, 1909, UCC, Elwa Jo Gakko, Shizuoka Shi, Shizuoka Ken. (Tel. 1417).
- Draper, Rev. G. F., S.T.D., & W., 1880, MEC, (Retired), 222-B Bluff, Yokohama.
- Draper, Miss Marion R., 1913, MEC, 22-B Bluff, Yokohama, (Tel. Honkyoku 5084).
- Draper, Miss Winifred F., 1912, MEC, 222-B Bluff, Yokohama, (Tel. Honkyoku 5084)
- Druitt, Miss M., IND, Shoin Koto Jo Gakko, Aotani Cho,

3 Chome, Nada Ku, Kobe.

Dunlop, Mrs. J. G., 1898, PN. Baiko Jo Gakuin, Maruyama Cho, Shimonoseki Shi.

Durgin, Mr. Russell L., & W., 1919, YMCA, 5 of 7, Nichome, Fujimi Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 2532).

Dyer, Mr. A. L., & W., 1905, JEB, c/o JEB Office, 55 Gower St., London W.C.1-Eng.

#### E

Elliot, Miss Isabel, R. N., 1912, EPM, (A).

Elliot, Dr. Mabel E., 1925, PE, St. Luke's Hospital, Tsukiji Tokyo.

Ellis, Mrs. Charles, IND, Agaru Gun, Nagahama Machi, Yokohama.

Engelmann, Rev. Marcus J., & W., 1929, ERC, 31 Torii Machi, Alzu-Wakamatsu Shi, Fukushima Ken. (Tel. 728).

Engelmann, Rev. Marcus J., & W., 1905, PS, Hama Cho, Takamatsu, Kagawa Ken.

Eringa, Miss Dora, 1922, RCA, 37, Blff, Yokohama.

Evans, Rev. Charles H., & W., 18<sup>2</sup>4, PE, 72 Myogadani Cho, Koishikawa, Tokyo.

Evans, Miss E. M., 1911, PN, 3607 Emerson Ave., N. Minneapolis, Minn.

Evens, H. P., & W., 1932, SDA. Box 7, Suginami P.O. Tokyo, (Tel. Ogikubo 2051).

Ewing, Miss Annie M., 1914,

IND, 499, Koyama Cho, E-bara Ku, Tokyo.

Ewing, Miss Hettie L., IND, 1926, Abilene, Texas.

# F

Fanning, Miss Katherine F., 1914, ABCFM, Higashi Machi, Tottori Ken.

Farnham, Miss Grace, 1925, IND. 485, 4 Chome Mabashi, Suginami Ku, Tokyo.

Farnum, Rev. Marlin D., & W., 1927, ABF, Shigei Mura, Mitsugi Gun, Hiroshima Ken.

Feely, Miss Gertrude, 1931, MES, 55, Niage Machi, Oita Shi, Oita Ken.

Fehr, Miss Vera, J., 1920, MEC, Kwassui Jo Gakko, Nagasak: Shi, Nagasaki Ken.

Fesperman, Rev. Frank, L., & W., 1919, ERC, 112 Kita Niban Cho, Sendai Shi, Miyagi Ken, (Tel. 2139).

Field, Miss Ruth, 1927, MES. Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka Shi.

Field, Miss Sarah M., 1917, ABCFM, Kobe Jo Gakuin, Okadayama, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 2264-65).

Finch, Miss Mary D., 1925, MES, Hiroshima Jo Gakuin, Kaminagarekawa Cho, Hiroshima Shi, Hiroshima Ken. (Tel. 506).

Finiay, Miss L. Alice, 1906, MEC, 143, Kajiya Cho, Kagoshima. (Tel. Kagoshima 1592).

- Fisher, Mrs. Emma H., 1883, ABF, (Retired), 1327 Minami Ota Machi, Naka Ku, Yokohama.
- Fisher, Mr. Royal H., & W., 1914, ABF, 1327, Minami Ota Machi, Naka Ku, Yokohama. (Tel. Kanto Gakuin, Chojamachi 2108).
- Foerstel, Miss M., 1927, (A), Hamilton House, Tenno Cho, Okaya, Nagano Ken.
- Foerstel, Miss Ella, L. A., 1932, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Foote, Miss Edith L., 1923, PE, Karasumarų Dori, Shimotachi Uri Agaru, Kyoto. (Tel. Nishijin 2872. F. C. Osaka 55455).
- Foote, Mr. E. W., 1923, PE, St. Paul's University, Ikebukuro, Tokoyo.
- Foote, Rev. John A., D.D., & W., 1912-1911, ABF, c/o ABF, 99 Claremont Ave., New York City.
- Ford, Rev. J. C. M. A., 1928, SPG, (All Saints' English Chaplaincy), 58 Nakayamate Dori, 3 Chome, Kobe Shi.
- Foss, Miss E. A., 1931, CMS, 108, Zoshigaya, Koishikawa.
- Fowler, Mr. J. E., & W., 1933, PE, St. Paul's Univ. Ikebukuro, Tokyo.
- Fowells, Miss A., 1933, Shoin Jo Kakko, Aodani Cho, Nada Ku, Kobe.
- Fox, Mr. H. J., & W., 1920, IND, Daigo Machi, Ibaraki Ken.
- Fox, Mr. Harry R., & W., 1920, Ota Machi, Ibaraki Ken.
- Francis, Rev. T. R., 1913, CMA,

- San No Maru, Fukuyama Shi, Hiroshima Ken.
- Frank, Rev. J. W., & W., 1899, MES, (A).
- Franklin, Rev. S. H., & W., 1929, PN, c/o 156, Fifth Ave., New York.
- Freeth, Miss F. M., 1895, CMS, Miyaji Machi, Aso Gun, Kumamoto Ken.
- Frehn, Rev. M. C., & W., 1925, CMA, 22, Shimonaka Machi, Hiroshima.
- Frost, Ensign Henry, & W., 1926, SA, 5, Hitotsubashi Dori, Kanda Ku, Tokyo. (Tel. Kudan (33) 479, 2344).
- Fulton, Rev. SP., D.D., & W., 188, PS, 45, Kamitsutsul Dori, 5 Chome, Kobe.

#### C

- Gaines, Miss Rachel, 1914, MES, (Associate), Hiroshima Jo Gakuin, Kaminagarekawa Cho, Hiroshima Shi, (Tel. 506).
- Gale, Mrs. Emma, 1925, IND. 240, Takagi Kawaragi Mura, Muto Gun, Hyogo Ken.
- Galt, Miss Jessie W., 1922, EPM, Presbyterian Girls' School, Tainan, Formosa.
- Gandier, Miss G. B., 1934, JEB, 105 Uemoto Cho, Hirano.
- Gardener, Miss F. E., IND, 60 Asoicho 1 Chome, Otaru Shi, Hokkaido.
- Gardiner, Miss Ernestine W., 1921, PE, St. Luke's Hospital Tsukiji, Tokyo.
- Gardiner, Miss Emma E., 1921, PS, Hanazono Cho, Taka-

matsu.

- Garman, Miss Margaret, 1934, ERC, 164, Higashi Sanban Cho, Sendal, Miyagi Ken. (Tel. 1508).
- Garman, Rev. C. P., & W., 1905, ABCFM, Home: 12, Hachiyama Machi, Shibuya Ku, Tokyo. Office: Kyo Bun Kwan, Ginza, Tokyo. (Tel. Kyobashi (56) 7001).
- Garrard, Mr. M. H., 1924, JEB. c/o JEB, Office, 55 Gower St., London, W. C. 1,-Eng.
- Garrott, Rev. W. M., Ph. D., 1934, SBC, 41 Kago Machi, Tokyo.
- Gauld, Miss Greta, 1924, EPM, Shinro Hospital, Tainan, Formosa. (Tel. Tainan 805).
- Gauld, Mrs. M. A., 1892, EPM, Shinro Hospital, Tainan, Formosa.
- Gealy, Rev. F. D., Ph. D., & W., 1923,MEC, 3 Aoyama Gakuin, Tokyo, (Tel. Aoyama (36) 2008-10).
- Gerhard, Miss Mary E., 1905, ERC., 28, Uwa Cho, Komegafukuro, Sendai, Miyagi Ken. (Tel. 2191).
- Gerhard, Rev Paul. L., Pd. D. & W., 1896, 1902, ERC, 6, Minami Rokken Cho, Sendai. (Tel. 2261).
- Gerliard, Mr. Robert H., & W., 1928, ERC, 61 Kozenji Dori, Sendai Shi. (Tel. 2261).
- Gerrish, Miss Eila M., 1928, MEC, Greenville Junction, Maine, U.S.A.
- Gibbs, Rev. Maurice A., & W., 1919, WM, 3622 Nichome, Nagasaki Naka Machi, Toshima Ku. Tokyo Shi. (F. C. Tokyo 37483), (A).

- Gillespy, Miss J. C., 1902, JEB. c/o Mitsubishi Kaisha Shataku, Sakae Machi, Takasago Machi, Kako Gun, Hyogo Ken.
- Gillett, Rev. C. S., & W., 1921, ABCFM, McGiffert Hall, 99 Claremont Ave., N. Y. Cy.
- Gillet, Miss E. R., 1896, IND, 123, Kashiwagi Machi, Yodobashi Tokyo Shi, (F.C. Tokyo 60322).
- Gillian, Miss Elizabeth, 1923, PN. Tokyo Joshi Daigaku Iogi Machi, 2 Chome, Suginami Ku Tokyo.
- Glaeser, Mr. Martin L., & W., 1931, IND, 25 Jyosaibash: Dori Fukuoka.
- Goldsmith, Miss M. O., 1928, CMS, 351 Sasayama Cho, 5 Chome, Kurume.
- Gorbold, Mrs. R. P., 1892, PN, 161 Naka 10 Chome, Kitabatake, Sumiyoshi Ku, Osaka.
- Gordon, Mrs. Agnes D., 1872, ABCFM, (Retired), Imadegawa Tera Machi Nishi, Sansuji, Kyoto.
- Gosden, Mr. E. W., 1933, JEB, 102 Ucmoto Cho, Kobe.
- Govenlock, Miss Isabel. 1912. UCC, Elwa Jo Gakko, Shizuoka Shi, Shizuoka Ken. (Tel. 1417).
- Graham, Miss Jean A. C., 1933, UCC, Aiseikwan, 47, 2 Chome, Kameido Joto Ku, Tokyo. (Tel. Sumida(74) 3102).
- Gray, Mr. F. H., & W., 1902, JAM, Box 5, Ikoma P.O. Nara Ken.
- Gray, Miss Gladys G., 1920, PE, 58, Katahira Cho, Sendai,
- Grattan, Captain H., & W.,

- 1934, SA, 17 2-Chome, Jimbo Cho, Kanda Ku, Tokyo.
- Greenbank, Miss Katherine M., 1920, UCC, Eiwa Jo Gakko, Atago Cho, Kofu Shi, Yamanashi Ken. (Tel. 2591).
- Gressitt, Mr. J. Fullerton, & W., 1907, ABF, 820 Nichome, Shimouma Machi, Setagaya Ku, Tokyo. (Tel. Setagaya 2674).
- Grube, Miss Alice, 1933, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.
- Gubbins, Miss G. M., 1922, IND, Garden Home, Ekota Machi, 2 Chome, Nakano Ku, Tokyo. (Tel. Yotsuya (35) 497).
- Gulick, Mr. Leeds, & W., 1921, 1922, ABCFM, 55, Nibancho, Matsuya ma. (Matsuyama Night School Tel. 912). (F.C. Tokushima 2245).
- Gushue-Taylor, Dr. G., MBBS, FRGS, & W., 1911, PCC, Talhoku, Formosa.

#### H

- Hackett, Mr. H. W., & W., 1920, ABCFM, Office: Kobe Jo Gakuin, Okadayama, Nishinomiya Shi, (Tel. Nishinomiya 2264-65). Residence: 124 Nakayamate Dorl, 6 Chome, Kobe. (Tel. Moto Machi 67).
- Haden, Rev. T. H., D.D., & W., 1895, 1915, MES, (Retired), Kwansei Gakuin, Koto Mura, Nishinomiya.
- Hagen, Miss Olive I., 1919, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki Shi, Nagasaki Ken.
- Hager, Rev. S. E., D.D., & W., 1895, MES, 120, Goken Yashiki, Himeji Shi, Hyogo Ken.

- Haig, Miss Mary T., 1920, UCC, 324, Hyakkoku Machi Kofu Shi, Yamanashi Ken. (Tel. 1166).
- Hall, Mrs. Harriet W., 1898, PN, Wilmina Jo Gakko, Niemon Cho. Tamatsukuri, Osaka. (Tel. Higashi 3220).
- Hailstone, Miss M. E., 1920, SPG, Koran Jo Gakko, 358, Sanko Cho, Shirokane, Shiba Ku, Tokyo Shi.
- Halsey, Miss Lila S., 1904, PN, 33 Kami Ni Ban Cho, Kojimachi Ku, Tokyo.
- Hamilton, Miss F. Gertrude, 1917, UCC, Toyo Eiwa Jo Gakko, 2, Torii Zaka, Azabu Ku, Tokyo Shi. (Tel. Akasaka (48) 1058).
- Hamilton, Miss F., 1914, MSCC, Shinta Machi, Matsumoto Shi, Nagano Ken.
- Hamilton, Miss K., 1924, CMS, "Oaklands" Stanmore, Middlesex, England.
- Hannaford, Rev. H. D., & W., 1915, 1918, PN, Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo. (Tel. Takanawa (44) 3666-8).
- Hansen, Miss Kate I., Mus. D., 1907, ERC, 16 Juniken Cho, Komegafukuro, Sendai Shi, Miyagi Ken. (Tel. 3673).
- Harder, Miss Helene, 1927, LCA, 337, Tera Machi, Haruyoshi, Fukuoka Shi.
- Hartshorne, Miss A. C., 1896, IND, Eigakujuku, Kita Tama Gun, Kodaira Mura, Tokyo Fu.
- Hassell, Rev. A. P., D.D., & W., 1909, PS, Honcho, Tokushima Shi.

- Hathaway, Miss M. Agnes, 1905, UGC, (Retired), 200 Hisagi Shirayama, Zushi.
- Hawkins, Miss F. B., 1920, MSCC, Hamilton House, Tenno Cho, Okaya, Nagano Ken.
- Heaslett, Rt. Rev., S., D.D., & W., 1900, 1894, SPG, CMS, 220 Yamate Cho, Naka-Ku, Yokohama.
- Healey, Rev. F. G., & W., 1930, EPM, Tainan, Shinto, Formosa.
- Heckelman, Rev. F. W., D.D., & W., 1906, MEC, 5 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008-10).
- Helm, Mr. N. T., & W., 1927, PN, 2637 1-Chome, Sanno Cho, Omori Ku, Tokyo.
- Heltibridle, Miss Mary, 1927, LCA, Jiaien Kengen Mura, Kumamoto Shigai.
- Hempstead, Miss Ethel L., 1921, MP, 16 Motoshiro Cho, Hamamatsu.
- Hennigar, Rev. E. C., D.D., & W., 1905, UCC, 23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo.
- Henty, Miss A. M., 1905, CMS, 3 Higashigashi Dori, 4 Chome, Tsukishima, Tokyo.
- Hepner, Rev. C. W., D.D., Ph. D., & W., 1912, LCA, 228 Furuyashiki, Ashiya Mura, Hvogo Ken.
- Hereford, Miss Grace, 1925, PN, Wilmina Jo Gakko, Niemon Cho, Tamatsukuri, Osaka. (Tel. Higashi 2270).
- Hereford, Miss Nannie, 1932, PN, Hokusei Jo Gakko, Sapporo Shi.

- Hereford, Rev. W. F., D.D., & W., 1902, PN, 156 Fifth Ave., New York City.
- Hermanson, Miss Hilda, 1932, PCC, Taihoku, Formosa.
- Hertzler, Miss Verna S., 1911, EC, 14, Yojo Dori, 2 Chome, Minato Ku, Osaka Shi.
- Hesketh, Miss E., 1924, JRM, 18 Nijiki Cho, Ushigome Ku, Tokyo.
- Hessel, Rev. Egon, & W., 1931, OAM, 10 Higashi Machi, Shogoin Cho, Kyoto. (Tel. Kami 5754. (F.C. Osaka 18460).
- Hester, Miss Margaret W., 1928, PE, Tenma, Nara Shi, Nara Ken.
- Heywood, Miss C. Gertrude. 1904, PE, St. Margaret's School, Kugayama, Suginami Ku, Tokyo Shi.
- Hibbard, Miss Esther, 1929, ABCFM, Muromachi Dori, Imadegawa Agaru, Kyoto.
- Hilburn, Rev. S. M., Ph. D., & W., 1923, MES. Kwansei Gakuin, Koto Mura, Nishinomiya.
- Hind, Mrs. J., 1891, CMS, (Retired), Sembo Cho, Tobata Shi, Fukuoka Ken.
- Hittle, Miss Dorothy, 1919, PE, Aoba Jo Gakuin, 69, Moto Yanagi Cho, Sendai.
- Hoare, Miss D. E., 1918, JEB. 75 Nishi Nakano Cho, Yagi Machi, Osaka Fu.
- Hobbs, Mr. J., BS. 95 Yedo Machi, Kobe.
- Hodges, Miss Olive I., 1902, MP, Eiwa Jo Gakko, 124, Maita Machi, Yokohama Shi. (Tel. Chojamachi 2405).

- Hoekje, Rev. Willis G., (& W., A.), 1907, 1908, RCA, 5 Meiji Gakuin, Shiba, Tokyo.
- Hoffman, Miss Mary E., 1930, ERC, (A), Egypt, Pa., U.S.A.
- Holland, Miss C. H., 1915, MES, 35, Nakayamate Dori, 4 Chome, Kobe Shi.
- Holmes, Rev. C. P., D.D., & W., 1906, UCC, 96, Hoekami Cho, Fukui Shi, Fukui Ken.
- Holmes, Miss Mary, 1916, SPG, c/o Seikokwai Shimonoseki.
- Holtom, Rev. Daniel C., Ph. D., D.D., & W., 1910, ABF, 1778 Minami Ota Machi, Naka Ku, Yokohama. (Tel. Chojamachi 201, Kanto Gakuin).
- Horn, Rev. E. T., D.D., & W., 1011, LCA, (A), Board of Foreign Missions, 18 E. Mt. Vernoon Place, Baltimore, Md., USA.
- Horne, Miss A. C. J., 1906, CMS, Minami-dorl, Ita-machi, Tagawa Gun, Fukuoka Ken.
- Horobin, Miss H. M., 1923, MSCC, 604, Jarvis St., Toronto, Canada. (From Sept. '35 Inariyama Machi, Nagano).
- Howev, Miss Harriet M., 1916, MEC, Fukuoka Jo Gakko, Fukuoka. (Tel. Fukuoka 2222).
- Hovt, Miss Olive S., 1902, ABCFM, 65 Okaido, 3 Chome, Matsuyama.
- Hubbard, Miss Jeannette, 1933, PE. St. Luke's Hospital, Tsukiji, Tokyo.
- Hubbard, Dr. John P., & W., 1934. PE, St. Luke's Hospital. Tsukiji, Tokyo.
- Huckabee, Rev. W. C., & W., 1933, MES, 323, Kokutaiji Machi, Hiroshima Shi.

- Hughes, Miss A. M., 1897, CMS, (Retired), Minami Hara, Awa Gun, Chiba Ken.
- Humphreys Miss Marian, 1915, PE, Shiken Cho, Nikko Machi, Tochigi Ken.
- Hurd, Miss Helen R., 1911, UCC, Baikwa Kindergarten, Ueda Shi, Nagano Ken. (Tel. 9).
- Husted, Miss Edith E., 1917, ABCFM, Kobe Joshi Shingakko, Okadayama, Nishinomiya. (Tel. Nishinomiya 2624).
- Hutchinson, Rev. Canon. A. C., & W., 1909, 1912, CMS, 850, Ropponmatsu, Fukuoka Shi.
- Hutchinson, Rev. E. G., & W., 1916, 1919, CMS, 78, Nishi Cho, Yonago Shi.

#### ĭ

- Ilsey, Miss Alice, 1935, ERC, 725 Tzuchi Dori, Sendai.
- Iglehart, Rev. C. W., D.D., & W., 1909, 1911, MEC, 9 Aoyama Gakuin Tokyo.
- Iglehart, Rev. E. T., S. T. D., & W., 1904, MEC, Tokyo. (A).
- Isaac, Miss I. L., 1918, MSCC, Shi,

#### J

- Jackson, Mr. Raymond, & W., IND, 18 Shogetsu Cho, 5 Chome, Minami Ku, Nagoya.
- James, Miss Ruth, 1931, JRM, Higashimozu Mura, Sempoku-Gun, Haze, Osaka Fu.
- Jansen, Miss Bernice A., 1930, PE, 69 Moto Yanagi Machi, Sendai.

- JAPAN BOOK AND TRACT SOCIETY, 4, GINZA 4 CHO-ME, KYOBASHI KU, TOKYO. (Tel. Kyobashi (56) 4573).
- Jesse, Miss Mary D., 1911. SBC, Seinan Jo Gakuin, Fukuoka.
- Johnson, Miss Katherine, 1922, MES, Hiroshima Jo Gakuin, Kaminagarekawa Cho, Hiroshima. (Tel. 3860).
- Johnson, Miss Thora, 1927, PE, Muro Machi, Shimotachi Uri, Sagaru, Kyoto Shi. (Tel. Nishijin 330).
- Jones, Miss Ethel, 1935, YMJ, 1-3 Nakacho, Yotsuya Ku, Tokyo.
- Jones, Dr. Frank M., & W., 1929, PE, St., Barnabas' Hospital, 68 Saikudani Cho, Tennoji Ku, Osaka. (Tel. Tennoji 3828).
- Jones, Rev. H. P., (& W., A.), 1908, MES, Kwansei Gakuin, Koto Mura, Nishinomiya.
- Jones, Mr. Tudor J., & W., 1924. JEB, c/o J. E. B. Office, 55 Gower St., London, WC. 1., England.
- Jorgensen, Mr. Arthur, & W., 1912, YMCA, 4 of 7 Nichome, Futimi Cho, Kojimachi Ku, Tokyo.
- Jost, Miss Eleanor E., 1928, UCC, 2 Toriizaka, Azabu, Tokyo. (Tel. 1058).
- Jost, Miss H. J., 1898, UCC, 4 Aoyama Gakuin, Midorigaoka 22, Shibuya Ku, Tokyo. (Tel. Aoyama (36) 2008).
- Juergensen, Miss Agnes, 1924, AG, 66 Takamachi, Hamamatsu Shi.
- Juergensen, Mr. C. F., & W., 1913, AG, 1666 Takinogawa

- Machi, Takinogawa, Tokyo.
- Juergensen, Mr. John W., & W., 1919, AG, (A), % Mr. A. Grimes, Alton, Kansas.
- Juergensen, Miss Marie, 1924, AG, 1666 Takinogawa Machi, Takinogawa Ku, Tokyo.

#### K

- Kane, Miss Marion E., 1932, ABCFM, Okadayama, Nishinomiya. (Tel. Nishinomiya 2624).
- Karen, Rev. A., & W., 1922, LGAF, 1633 Ikebukuro, 3 Chome, Toshima Ku, Tokyo.
- Kaufman, Miss Emma R. 1912, YWCA, 12, Kita Koga Cho, 1 Chome, Surugadal, Kanda Ku, Tokyo. (Tel. Kanda(25) 1118-9)
- Keagey, Miss Margaret D., 1908, UCC, Matsushiro Cho, Hamamatsu Shi, Shizuoka Ken.
- Kelly, Miss R., 1932, JRM, Higashimozu Mura, Sempoku-Gun, Haze, Osaka Fu.
- Kennard, Rev. J. S., Jr., Ph.D., Lit.D., & W., 1920, 1923, ABF, 166, Sanya, Yoyogl, Shibuya Ku, Tokyo. (Tel. Yotsuya 3786) (A).
- Kennedy, Miss Clara E., 1924, IND, 372 Minami 3 Chome, Numabukuro, Nakano Ku, Tokyo.
- Kerr, Rev. W. C., & W., 1908, 1912, PN, 156 Fifth Avo., New York.
- Kilburn, Miss Elizabeth H., 1919, MEC, 2 Higashi Sanban Cho, Sendai.
- Killam, Miss Ada, 1902, UCC, 12, Agata Machi, Nagano.

Tel. 1789).

- Kinney, Miss Janie M., 1905, UCC, 2, Toriizaka, Azabu Ku, Tokyo. (Tel. Akasaka 48) 1058).
- Kirkalday, Miss M., 1924, JRM, 1577, Sumiyoshi, Sumiyoshi Ku, Osaka.
- Kirtland, Miss Leila G., 1910, PS, Marugame Shi, Kagawa Ken.
- Knapp, Deaconess Susan T., 1918. PE, American Church Mission, Ikebukuro, Toxyo.
- Knipp, Rev. J. Edgar, D.D., & W., 1900, UB, Kamide, Miidera Shita Otsu Shi.
- Knudten, Rev. A. C., & W., 1920, LCA, 18 E. Mt. Vernon Place, Baltimore, Md.
- Koch, Mr. Alfred, & W., 1924, SDA, 6 Jo, Nishi, 11 Chome, Sapporo, Hokkaido.
- Kraft, Mr. E. J., & W., 1921, SDA, Box 7, Suginami P. O. Tokyo. (Tel. Ogikubo 2051).
- Kramer, Miss Lois F., 1917, EC, 500 1 Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.
- Kriete, Rev. C. D., & W., 1911 ERC, 168 Higashi Samban Cho, Sendai.
- Kuecklich, Miss Gertrude, 1922, EC. 310 Sumida Machi, Nichome, Mukojima Ku, Tokyo. (Tel. Tokyo 62893).
- Kuyper, Rev. Hubert, & W., 1911, 1912, RCA, 25 East 22nd St., New York.
- KYO BUN KWAN, 2 GINZA, 4 CHOME, KYOBASHI KU, TOKYO. (TEL. KYOBASHI (56) 7001).

L

- Lade, Miss Helen R., 1922, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Lake, Rev. L. C., & W., 1916, PN, Kita Shichijo, Nishi, 6 Chome, Sapporo.
- Lamott, Rev. W. C. & W., 1919, PN, Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo. (Tel. Takanawa 3666-8).
- Lancaster Miss C. E., 1920, SBC, Seinan Jo Gakuin, Itozu, Kokura Shi, Fukuoka Ken. (Tel. 964).
- Landsborough, Dr. David, & W., 1895, EPM, Shinro, Shokwa, Formosa. (Tel. Shoka 135).
- Lane, Miss E. A., 1912, CMS, Seishi Jo Gakuin, Sarushinden, Ashiya, Hyogo Ken.
- Lang, Rev. Ernest, & W., 1928, LM, 405, Miyatani, Kikuna Machi, Kanagawa Ku, Yokohama.
- Lang, Miss K., 1930, MSCC, Inariyama Machi, Nagano Ken.
- Lea, Rt. Rev. Arthur, D.D., & W., 1897, 1900, CMS, (A),
- Lea, Miss L. B. A., 1927, SPG, Shoin Kōto Jo Gakko, Aotani Cho, 3 Chome, Nada Ku, Kobe.
- Lediard, Miss Ella, 1916, UCC, 4th Ave., Owen Sound, Ontario, Canada.
- Lee, Miss Mabel, 1903, MEC, 2 Higashi Sanban Cho, Sendai.
- LeGalley, Mr. Charles M., 1929, ERG, Schaff Bldg., 1505 Race St., Philadelphia, Pa.

- Lehman, Miss Lois, 1922, UCC, 1935, 2323 Clinton Ave., Jackson, Miss.)
- Leith, Miss M. Isabel, 1933. UCC, Eiwa Jo Gakko. Nishikusabuka Machi, Shizuoka. Tel. 1417).
- Lemmon, Miss Vivian, 1930, 485, 4-Chome, Mabashi, Suginami Ku, Tokyo.
- Lewis, Rev. H. N. & W., 1932, PE, 109 Kita Ichibancho, Sendai.
- Lewis, Brother SSJE, 1934, PE, 379 Sakai, Musashinomachi, Tokyo Fuka.
- Lindsay, Miss Olivia C., 1912, UCC, 14 Saibansho Dori, Kanazawa Shi, Ishikawa Ken. Tel. 1607).
- Linsey, Miss Lydia A., 1907, ERC, 16 Juniken Cho, Komegafukuro, Sendai. (Tel. 3673).
- Lindstrom, Mrs. C., CMA, (Retired), 135 Kumochi Dori, 4 Chome, Kobe.
- Linn, Rev. J. K. & W., 1915, LCA, 921 Sagiyama 2 Chome, Nakano Ku, Tokyo.
- Lippard, Rev. C. K., D.D., & W., 1900, Ogi Machi, Moji Shi.
- Lippard, Miss Faith, 1925, LCA, 217 Nakanohashi Koji, Saga Shi, Saga Ken.
- Little, Dr. J. L., & W., 1931, EMP, Shinro Hospital, Tainan, Formosa. (Tel. Tainan 621).
- Livingston, Miss Anne A., 1913, EPM, Shinro, Tainan, Formosa.
- Lloyd, Rev. J. H., & W., 1908, 1914, PE, Higashi Kachi Machi, Wakayama Shi, Wa-

- kayama Ken. (F. C. Osaka 68232).
- Lloyd, Miss M., 1929, JRM, Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.
- Logan, Rev. C. A., D.D., 1902, PS, 171, Terashima Machi, Tokushima.
- London, Miss M. H., 1907, PN, Joshi Gakuin, 33 Kami Ni Ban Cho, Kojimachi Ku, Tokyo.
- Loomis, Miss Clara D., 1901. WU, Kyoritsu Jo Gakko, 212 Yamate Cho, Yokohama. (Tel. 2-3003). (F.C. Tokyo 770066).
- Luben, Rev. Barnard M., & W., 1929, 1932, RCA, 5 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
- Luke, Mr. P. T., 1932, IND, % Mr. E. Gauntlett, 845 Totsuka Machi, 4 Chome, Yodobashi Ku, Tokyo.
- Lumpkin, Miss Estelle, 1911, PS, Tokushima Honcho, Tokushima.
- Luthy, Rev. S. R., & W., 1922, MEC, 2 Higashi Samban Cho, Sendai Shi.
- Lye, Miss Florence, 1929, JAM, (A), Winnipeg, Canada,
- Lynch, Rev. A. H., 1930, MP. (A), Elmore, Alabama.
- Lynn Mrs. Harrison A., 1921, WU, Kyoritsu Joshi Shin Gakko, 212 Bluff, Yokohama. (Tel. 2-3003), (F.C. Tokyo 778066).

#### M

MacCausland, Miss Isabelle, L. H. D., 1920, ABCFM, Kobe Jo Gakuin, Okadayama, Ni-

- shinomiya. (Tel. Nishinomiya 2264-65).
- MacDonald, Miss E. G., 1929, PCC, (A), Sydney Mines, Capt. Breton, Nova Scotia, Canada.
- MacKay, Mr. George W., & W., 1911, PCC, Tamsui, Formosa.
- MacKay, Miss Marjorie, 1934, EPM, Shinro, Shoka, Formosa.
- MacKay, Rev. M. R., 1934, PCC, Nagamine Yama Shinohara, Kita Machi, Nada Ku, Kobe.
- Mackenzie, Miss Virginia M., 1919, PM, Sturges Seminary, Maruyama Cho, Shimonoseki.
- Mackintosh, Miss Sabine E., 1916, EPM, Presbyterian Girls School, Tainan, Formosa.
- Maclean, Miss J, C., 1928, PCC, Almonte, Ontario, Canada.
- MacLeod, Rev. Duncan, D. D., 1907, EPM, 194 North Gate, Shoka, Formosa.
- MacLeod, Miss Ruth, 1934, EPM, 194 North Gate, Shoka, Formosa.
- MacMillan, Rev. Hugh, & W., 1924, PCC, Tamsui, Formosa.
- MacVey, Miss Mary E., 1932, PCC, Tamsul. Formosa.
- Madden, Rev. M. D., & W., 1895, IND, 99 Temma Bashi Suji, 1 Chome, Kita Ku, Osaka Shi.
- Mander, Miss, 1915, SPG, (A), SPG House, 13 Fulton St., Westminster, London.
- Mann, Rev. J. C., & W., 1905, 1908, CMS, 73, Matsubara

- Cho, Nishinomiya Shi, Hyo-go, Ken (A).
- Marshall, Rev. D. F., & W., 1923, EPM, Shinro, Tainan, Formosa
- Marshall, Mr. George H., & W., 1930, PE, St., Paul's University, Ikebukuro, Tokyo.
- Martin, Rev. D. P., & W., 1923, 8 of 2 Kitabatake Nishi, Sumiyoshi Ku, Osaka.
- Martin, Prof. J. V., Ph. D., & W., 1900, 1914, MEC, (Retired), 536, Nichome, Aotani, Nada Ku, Kobe
- Matthews, Rev. W. K., & W., 1902, (A), Board of Missions, 706 Church St., Nashville, Tenn.
- Mauk, Miss Laura, 1915, EC, (A), Dover, Okla., U.S.A.
- Mayer, Rev. P. S., D.D., & W., 1909, EC, 500 1 Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.
- McAlpine, Mr. James A., 1929. RCA, (A), Western Theological Seminary, Holland, Mich., U.S.A.
- McCaleb, M. J. M., 1892, IND, 688, 1 Chome, Zoshigaya, Tokyo.
- McCall, Rev. C. F., & W., 1908, ABCFM, % ABCFM, 14 Beacon St., Boston Mass., USA.
- McConnel, Miss A, JRM, Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.
- McCoy, Rev. R. D., & W., 1904, UCMS, Mission Office: 257, Nakazato, Takinogawa Ku, Tokyo. (Tel. Koishikawa (85) 522).
  - McCrory, Miss C. H., 1912, PN, Tomioka Cho, Otaru Shi,

#### Hokkaido.

- McDonald, Miss M. D., 1911, PN, Tokyo, Joshi Dagaku, Jogi Machi, 2-Chome, Suginami Ku, Tokyo.
- McGill, Miss Mary B., 1928, PE, Jizo, Kusatsu, Gumma Ken.
- McGrath, Miss Violet, 1928, JRM, 1577, Sumiyoshi Cho, Sumiyoshi Ku, Osaka.
- McIlwaine, Rev. R. Heber, 1934, PFM-I, c/o YMCA, Mitoshiro Cho, Kanda, Tokyo.
- McIlwaine, Rev. W. A., & W., 1919, PS, 37, Aoi Cho, Nagoya.
- McKenzie, Mr. A. P., & W., 1920, UCC, Kwansai Gakuin, Koto Mura, Nishinomiya.
- McKim, Miss Bessie, 1904, PE, 532 Naka Machi, Mito Shi.
- McKim, Rt. Rev. John, D.D., & W., 1880, PE, (A), American Church Mission Ikebukuro, Tokyo.
- McKim, Miss Nellie, 1915, PE, 532 Naka Machi, Mito Shi.
- McKnight, Rev. W. Q., & W., 1919, ABCFM, % ABCFM, 14 Beacon St., Boston, Mass., (Japan From Sept. '35).
- McLachlan, Miss Annie Mae, 1924, UCC, (A), Pipestone, Manitoba, Canada.
- McLeod, Miss Anna O., 1910, UCC, 324 Hyakkoku Machi, Kofu Shi, Yamanashi Ken. (Tel. 1166).
- McNaughton, Rev. R. E., & W., 1928, IND, 65 Suginami Cho, Hakodate
- McSparran, Dr. Jos. L., M.D. & W., 1917, IND. Residence: 100 Yamashita Cho, Yoko-

- hama. (Tel. 2-4974). Office: 7 Nihon Odori, Naka Ku. (Tel. 2-3203). Telegrams: McSparran, Yokohama.
- McWilliams, Rev. W. R., & W., 1916, UCC, Nishikusabuka Cho, Shizuoka Shi.
- Merrill, Miss Katherine, 1924, ABCFM, % ABCFM, 14 Beacon St., Boston, Mass., USA.
- Meyers, Rev. J. T., D.D., & W., 1893, 1926, MES, 113 Kunitomi, Okayama Shi.
- Mickle, Mr. J. J., & W., 1921, MES, Kansel Gakuin, Nishnomiya.
- Miles, Miss Mary, 1921, PN, Hokuriku Jo Gakko, Kami Kakinoki Batake, Kanazawa.
- Millard, Mr. F. R., & W., 1929, SDA, Box 7 Suginami P. O. Tokyo. (Tel. Ogikubo 2051).
- Miller, Miss Erma L., 1926, MM, (A), Bellevue, Ohio,
- Miller, Rev. Henry K., D.D., & W., 1892, 1888, ERC, 3, Dai Machi, Ichigaya, Ushigome Ku, Tokyo. (Tel. Yotsuya (35) 3547). (F. C. Tokyo 8089).
- Miller, Miss Jessie, 1935, MSCC, 2 Aoyama Gakuin, Tokyo.
- Miller, Rev. L. S. G., D.D., & W., 1907, LCA, Kyushu Gakuin, Kumamoto.
- Mills, Rev. E. O., 1908, SBC, 1041 Narutaki Cho, Nagasaki.
- Minkkinen, Rev. T., & W., 1905, LGAF, Kami Iida, Nagano Ken.
- Monk, Miss Alice M., 1904, PN, Hokusei Jo Gakko, Sapporo.
- Montgomery, Rev W. E., & W., 1909, EPM, Shinro, Tainan, Formosa.

- Moore, Rev. B. C., & W., 1924, RCA, 2 of 71 Kyo Machi, 3 Chome, Kurume Shi, Fukuoka Ken. (F.C. Fukuoka 20927).
- Moore, Rev. J. W., D.D., & W., 1890, 1893, PS, Takamatsu, Kagawa Ken.
- Moore, Rev. L. W., & W., 1924, PS, Asahi Machi, Toyohashi.
- Moran, Rev. Sherwood F., & W., 1916, ABCFM, Shukugawa, Nishinomiya Hyogo Ken.
- Morris, Rev. J. Kenneth, & W., 1925, PE, 102 Goshoden Cho, Murasakino, Kyoto Shi. (Tel. Nishijin 4300).
- Morris, Miss K., 1932, JRM, 23 Tomizawa, Nagamachi, Sendai.
- Morse, Rev. Fr. W. P., SSJE, 1934, PE, 379 Sakai, Musashino Machi, Tokyo Fuka.
- Mosimann, Rev. Otto, & W., 1929, LM, 5 of 703, Yakushi Dori, 4 Chome, Kobe.
- Moss, Miss A. F., 1918, MSCC, 6 Nishishiro Cho, 3 Chome, Takata Shi Niigata Ken.
- Moule, Rev. G. H., & W., 1903, 1894, CMS, Shin Gakuin, 1612, Ikebukuro, 3 Chome, Toshima Ku, Tokyo.
- Munroe, Rev. H. H., D.D., & W., 1905, 1906, PS, Hama Cho, Takamatsu, Kagawa Ken.
- Murphy, Miss G. M., 1930, PCC, Nagamine Yama, Shinohara Kita Machi, Nada Ku, Kobe.
- Murray, Miss Edna B., 1921, PE, (A), 281 Fourth Ave., New York.
- Murray, Miss Elsa, R., 1928, JRM, 163 Kita Yoban Cho, Sendal.

- Musser, Mr. C. K., & W., 1926, IND, 357, Ikejiri, Setagaya Ku, Tokyo.
- Myers, Rev. H. W., D.D., & W., 1897, PS, 12, Yamate Dorl, 4 Chome, Kobe.
- Mylander, Miss Ruth, 1909, FMA, 50, 1 Chome, Maruyama Dori, Sumiyoshi, Osaka.

#### N

- Nash, Miss E., 1891, CMS, (Retired), Biwa Ku, Hamada Machi, Shimane Ken.
- SOCIETY NATIONAL BIBLE OF SCOTLAND, 95 YEDO MA-CHI, KOBE KU, KOBE SHI, (TEL. SANNOMIYA 2725, F. (TELEGRA-OSAKA 11083), "TESTA-ADDRESS: PHIC MENTS KOBE." CODE: C.J.M. VINALL, SECY IN G.H. JAPAN.
  - NATIONAL SUNDAY SCHOOL ASSOCIATION OF JAPAN, 13 NISHIKI CHO, 1 CHOME, KANDA KU, TOKYO. (TEL. KANDA (25) 2774).
  - Nelson, Mr. A. N., & W., 1918, SDA, Showa Machi, Kimitsu Gun Chiba Ken.
  - Nettleton, Miss Mary, 1929, PE, Jizo, Kusatsu, Gumma Ken.
  - Newbury, Miss G. M., 1921, ABF, 2 Nakajima Cho, Sendai. (Tel. 1192).
  - Newman, Rev. R. G., & W., 1931, UCC, 216, Sengoku Machi, Toyama Shi.
  - Nichols, Rt. Rev. S. H., & W., 1911, PE Karasumaru Dori, Shimotachi-Uri, Agaru, Kyoto. (Tel. Nishijin 2372). (F. C. Osaka 38079).

- Nicholson, Miss Goldie, 1932, ABF, 1 of 8 Nakamaru Cho, Kanagawa Ku, Yokohama. (Tel. Honkyoku 2176).
- Nicholson, Mr. Herbert V., & W., 1915, 1920, AFP, Higashi Haramachi, Mito Shi, Ibaraki Ken. (F. C. Tokyo 75981).
- Nicodemus, Mr. F. B., & W., 1916, ERC, 69, Katahira Cho, Sendai Shi, Miyagi Ken. (Tel. 1930.)
- Niemi, Miss Tyyne, 1926, LGAF, Minami 14 Jo, Nishi 14 Chome, Sapporo.
- Noordhoff, Miss Jeane, 1911, RCA, (A).
- Norman, Rev. Daniel, D. D., & W., 1897. UCC, (Retired), Karuizawa.
- Norman, Rev. W. H. H., & W., 1932, UCC, Nakatakajo Machi, Kanazawa.
- Noss, Mrs. Carol D., 1910, ERC, c/o Schaff Bldg., 1505 Race St., Philadelphia.
- Noss, Rev. George S., & W., 1921, ERC, 10 Daiku Machi, Aomori. (Tel. 1563).
- Nothhelfer, Rev. Karl, & W., LM, 3 Horinouchi, Suginami Ku, Tokyo.
- Nugent, Rev. W. Carl, & W., 1920, ERC, % Schaff Bldg., 1505 Race St., Philadelphia, Pa.
- Nuno Miss Christine M., 1925, PE, St., Luke's Hospital, Tsukiji Tokyo, (A).

#### O

Ogburn, Rev. N. S., & W., 1912, 1921, MES, Kwansei Gakuin.

- Koto Mura, Nishinomiya, Hyogo Ken.
- Oglesby, Mrs. J. M., 1931, PE, Karasumaru Dori, Shimotachiuri Agaru, Kyoto. (Tel. Nishijin 2372).
- Olds, Rev. C. B., & W., 1902, ABCFM, (A), 14 Beacon St., Boston, Mass.
- Oltman, Mr. Paul V., & W., 1931, PN, Meiji Gakuin, Imazato Cho, Shirokane, Sihba Ku Tokyo.
- Oltmans, Rev. Albert, D.D., 1886, RCA, (Retired), 2 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
- Oltmans, Miss C. Janet, 1914, RCA, Ferris Seminary, 178 Bluff, Yokohama.
- Ostrom, Rev. H. C., D.D., & W., 1911, PS 51 Shinohara, Nada Ku, Kobe.
- Outerbridge, Rev. H. W., S.T.D. & W., 1910, UCC, Kwansei
  - Gakuin, Koto Mura, Nishinomiya. (Tel. Address: "Wesleyana Nishinomiya").
- Oxford, Mr. J. S., & W., 1910 MES, 23 Kita Nagasa Dort, 4 Chome, Kobe.

#### P

- Paine, Miss Margaret R., 1922, PE, Tozaimachi, Nishizu, Obama, Fukui Ken.
- Paine, Miss Mildred Anne, 1920, MEC, Aikei Gakuen, Motoki Machi, 1 Chome, Adachi Ku, Tokyo.
- Palmer, Miss H. M., 1921, PN, Wilmina Jo Gakko, Niemon Cho, Tamatsukuri, Osaka. (Tel. Higashi 3220). (From

- July, Parkville, MO.).
- Palmore, Rev. P. L., & W., 1922, MES, Hon Cho, Tokuyama Machi, Yamaguchi Ken.
- Parker, Mr. Kenneth A., & W., 1930, UCC, Canadian Academy, Harada Mura, Kobe.
- Parkinson, Rev. Wm. W., & W., 1929, ABF, Tokyo, (A). Warrenton, Va.
- Parr, Miss D. A., 1927, CJPM, 169, Yanagawa Cho, Takasaki Shi, Gumma Ken.
- Patton, Miss A. V., 1900, PS, 6 Chome, 26 B, Okazaki, Alchi Ken.
- Patton, Miss Florence D., 1895, PS, 6 Chome, 26 B, Okazaki, Aichi Ken.
- Pawley, Miss A. P., ABF, Soshin Jo Gakko, Yokohama.
- Peavy, Miss Anne R., 1923, MES, Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji, Osaka.
- Peek, Miss Ruby W., 1929, SDA, (A) Attleboro, Vt.
- Peckham, Miss Caroline S., 1915, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki.
- Peet, Miss Azalia E., 1916, MEC, 596 Kubonji Oemachi, Kumamoto Shi.
- Penny, Miss F. E., 1932, JRM, Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).
- Peters, Miss A. F., 1930. PE, St. Lukes' Hospital, Tsukiji, Tokyo.
- Perkins, Mr. H. J., & W., 1920,

- SDA, Box 7, Suginami P.O. Tokyo. (Tel. Ogikubo 2051. F.C. Tokyo 56801).
- Peters, Miss Augusta F., 1930, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Phelps, Mr. G. S., & W., 1902, YMCA, Hakkeizaka Apartments, Araijuku 1 Chome, Omori Ku, Tokyo. (Tel. Omori 2200).
- Philipps, Miss E. G., 1901, SPG, (A), SPG House, 15 Tufton St., Westminster, London.
- Pickens, Miss Lillian O, 1918, FAM, 50 I Chome, Maruyama Dori, Sumiyoshi Ku, Osaka. (Tel. Tengachaya 2989).
- Pider, Miss M. Z., 1911, MEC, Tokyo Joshi Daigaku, Kami Igusa, Suginami Ku, Tokyo. (A).
- Piercy, Rav. H. G., & W., 1931-1933, CMS, New Life Sanatorium, Obuse, Kami Takai Gun, Nagano Ken.
- Pierson, Rev. George P., D. D., & W., 1891, PN, (A), (Retired), 926 N. Broad St. Elizabeth N. J., USA.
- Pieters, Miss Annie A., 1904, RCA, Baiko Jo Gakuin, Shimonoseki Shi, Yamaguchi Ken.
- Pifer, Miss B. Catherine, 1901, ERC, 207 Kita Araï, Nagasaki Machi, Tokyo Shi.
- Place, Miss Pauline, 1916, MEC, 11 Oura, Nagasaki Shi.
- Pond, Miss Helen M., 1923, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Pott, Rev. Roger, 1935, SPG, c/o Bishop Heaslett, 220

- Yamate Cho, Nakaku, Yoko-hama.
- Petts, Miss Marion, 1921, LCA, Kyushu Jo Gakuin, Kumamoto Shigai. (Tel. 2187).
- Powell, Miss L. 1934, MSCC, New Life Sanatorium, Obuse Mura, Nagano Ken. (Tel. Obuse 33).
- Powell, Miss Cecelia R., 1922, PE, 10 Hoei Naka Machi, Fukui Shi, Fukui Ken.
- Powlas, Miss Annie, 1919, LCA, (A), Board of Foreign Missions, 18 E. Mt. Vernon St., Baltimore, Md.
- Powlas, Miss Maud, 1918, LCA, Jiaien, Kengen Mura, Kumamoto Shigal.
- Powles, Rev. P. S. C., & W., 1916, MSCC, Nishishiro Cho, 1 Chome, Takata.
- Pratt, Miss Susan A., 1892, WU, Kyoritsu Joshi Shin Gakko, 212 Bluff, Yokohama. (Tel. 2-3003. F.C. Tokyo 778066).
- Preston, Miss Evelyn D., 1908, CMS, (A). 8 Charlbert St., London, N. W. 8., England.
- Price (Rev. P. G., & W., 1912, UCC, 23, Nagoya.

#### R

- Ramsey, Miss Margaret M., 1928, PCC, Talhoku, Formosa.
- Randall, Mr. A. E., & W., 1930, AG, Box 5, Ikoma P.O. Nara Ken.
- Ransom, Miss Mary H., 1901, PN, 170 So. Marengo Ave., Pasadena, Calif.

- Wakayama Ken.
- Ranson, Deaconess Anna L., 1904, PE, Isoyama, Fukushima Ken.
- Ray, Rev. Hermon S. & W., 1934 SBC, 93 Takehaya Cho, Koishikawa, Tokyo.
- Ray, Rev. J. F., D.D., & W., 1904, SBC, 456 Sendai Machi, Hiroshima Shi. (A).
- Reed, Mr. J. P., & W., 1921, 1926, MES, Kwansei Gakuin, Koto Mura, Nishinomiya.
- Reeve, Rev. Warren S., & W., 1927, PN, No. 779 Nagara Cho, Hirano.
- Reeves, Miss Virginia, 1932, RCA, Ferris Seminary, 37 Bluff, Yokohama.
- Reifsnider, Rt. Rev. C. S., D.D., & W., 1901, PE. American Church Mission, Ikebukuro, Tokyo.
- Reischauer, Rev. A. K., D.D., & W., PN, Tokyo Joshi Dai Gaku, Iogimachi 2 Chome, Suginami Ku, Tokyo.
- Reiser, Miss A. I., 1920, PN. Hokuriku Jo Gakko, Kanazawa Shi.
- RELIGIOUS TRACT SOCIETY,
- 4 GINZA, 4 CHOME, KYO-BASHI KU, TOKYO SHI. (TEL. KYOBASHI 4573).
- Rennie, Rev. Wm., 1906, 13, Chitose Cho, Hakodate Shi, Hokkaido.
- Rhoads, Miss Esther B., 1921, AFP, 30 Koun Cho, Mita, Shiba Ku, Tokyo. (Tel. Mita (45) 3390).
- Rhodes, Mr. E. A., & W., 1919, IND, Hitachi, Omiya. Richardson, Miss C. M., 1917,

- CMS, 146 Koura Cho, 5 Chome, Kita Sako Machi, Tokushima Shi.
- Richardson, Miss Helena, 1929, JEB. c/o JEB Office 102 Uemoto Cho, Kobe.
- Richert, Mr. Adolph, & W., 1930-1924, IND, 25 Jyosaibashi, Fukuoka.
- Riker, Miss Jessie, 1904, PN, 17 Miyajiri Cho, Yamada, Ise.
- Riker, Miss S. M., 1926, PN, Wilmina Jo Gakko, Niemon Cho, Tamatsukuri, Osaka Shi. (Tel. Higashi 3220).
- Roberts, Miss A., 1897, CMS, (Retired), 541 Ikebukuro, 1 Chome, Toshima Ku, Tokyo Shi.
- Roberts, Rev. Floyd L., & W., 1929, ABCFM, 14, Beacon St., Boston, Mass.
- Robertson, Miss E. A., 1905, IND, 54 of 3 Azamitsu, Kyunoji Mura, Nakagawachi Gun, Osaka Fu.
- Robinson, Mr. C. C., & W., 1920, IND, Dai Hachi Koto Gakko Kansha, Nagoya Shi. (A).
- Robinson, Miss H. M., 1912, IND, 8 Sanchome, Otabako, Minami Ku, Nagoya.
- Roe, Miss Mildred, 1927, YWCA, 13 Nishiki Cho, 1 Chome, Kanda (Tel. Kanda (25) 3652).
- Rogers, Miss Margaret S., 1921, WU, (A).
- Rolfe, Lieut. Colonel V. E., & W., 1925, SA, 17 2 Chome, Jinbo Cho, Kanda Ku, To-kyo. (Tel. Kanda (33) 479 2344).

- Rorke, Miss M. Luella, 1919, UCC, 96 Hoekami Cho, Fukui Shi, Fukui Ken.
- Rose, Rev. Laurence & W., 1934, PE, Shingakuin, Ikebukuro, Tokyo.
- Rupert, Miss Nettie L., 1913, IND, Emmaus House, 161 Yamamoto Dori, 4 Chome, Kobe:
- Rusch, Mr. Paul, 1926, PE, St. Paul's University, Ikebuku-ro, Tokyo.
- Ryan, Miss Esther L., 1913, UCC, 96 Hoekami Cho, Fukui Shi, Fukui Ken.
- Ryder, Miss Gertrude E., 1908, ABF, 51 1 Chome, Denma Cho, Yotsuya Ku, Tokyo.

#### S

- Sadler, Miss Neta, 1930, UCC, 12 Agata Machi, Nagano Shi, Nagano Ken. (Tel.1789).
- Salonen, Rev. K., & W., 1911, LGAF, (A), Museokatu, 31 Helsinki, Finland.
- Sansbury, Rev. C. K., & W., 1932, SPG, 1612 Ikebukuro, 3 Chome, Toshima Ku, Tokyo.
- Santee, Miss H. C., 1908, IND, Emmaus House, 161 Yamamooto Dori, 4 Chome, Kobe.
- Saunders, Miss Violet, 1931, UCC, Eiwa Jo Gakko, Atago Cho, Kofu Shi, Yamanashi Ken. (Tel. 2591).
- Saville, Miss Rose, 1925, JRM, Haze, Higashimozu Mura, Sempoku Gun.
- Savolainen, Rev. J. V., & W., 1907, LGAF, 1051, Minami 14 Jo Nishi 14 Chome, Sapporo Shi.

- Schaeffer, Miss Mabel R., 1921, PE, (A). 281 Fourth Ave., New York.
- Schell, Miss Naomi, 1921, SBC, c/o Govdwill Center, Tobata Shi, Fukuoka Ken. (Tel. 040).
- Schenck, Rev. H. W., & W., 1931, IND, 64-B Bluff, Yokohama, (Pastor Yokohama Union Church). (A).
- Schereschewsky, Miss Caroline 1910, PE, 16 Gobancho, Kojimachi Ku, Tokyo.
- Schillinger, Rev. George W., & W., 1920, LCA, (A). Bd of For. Miss., 18 E. St. Vernon Place, Baltimroe, Md.
- Schneder, Rev. D. B., D.D., LL.D., & W., 1887, ERC, 164 Higashi Sanban Cho, Sendal Shi, Miyagi Ken. (Tel. 1508).
- Schoonover, Miss Ruth, 1931, IND, 4855 4 Chome, Mabashi, Suginami Ku, Tokyo.
- Schreor, Rev. Gilbert W., & W., 1922, ERC, 71 Osawakawara, Koji, Morioka Shi, Iwate Ken. (Tel. 1217). (F.C. Sendai 4984).
- Schweitzer, Miss Edna M., 1912, EC, 278 Des Plaines Ave., La Grange, Ill.
- Scott, Rev. F. N., D.D., & W., 1903, MEC, Chinzel Gakuin, Nagasaki, (F.C. Treasurer: Tokyo 48401. Personal: Pukuoka 4060).
- Scott, Mr. R. W., 1931, PE, St. Paul's University, Ikebukuro, Tokyo.
- SCRIPTURE UNION OF JAP-AN, 4 GINZA, 4 CHOME, KYOBASHI KU, TOKYO SHI. (TEL. KYOBASHI 4573).

- Scruton, Miss M. Fern, 1926, UCC, Baikwa Kindergarten, Ueda Shi, Nagano Ken. (Tel. 9).
- Searcy, Miss Mary G., 1920, MES, (A), c/o Board of Missions, Box 706 Church St., Nashville, Tenn., U.S.A.
- Seiple, Rev. Wm. G., Ph. D., & W., 1905, ERC, 125, Tsuchtdoi, Sendai Shi, Miyagi Ken. (Tel. 2025, F.C. Tokyo 7295)
- Shacklock Rev. Floyd, & W., 1920, MEC, Shimoshirokane Machi, Hirosaki Shi, Aomori Ken.
- Shafer, Rev. Luman J., Litt. D., & W., 1912, RCA, 25 East 22nd St., New York.
- Shannon, Miss Ida L., 1904, MES, (A), Kaminagarekawa Cho, Hiroshima.
- Shannon, Miss Katherine, 1908, MES, 35 Nakayamate Dori, 4 Chome, Kobe.
- Sharpless, Miss Edith F., 1910, AFP, 888 Tenno Cho, Mito.
- Shaver, R. I. L., & W., 1919, MES, Matsuyama.
- Shaw, Rev. H. R., & W., 1927, PE, 7 Ishibiki Cho, Kanazawa Shi.
- Shaw, Miss L. L., 1904, MSCC, 2 Aoyama Gakuin, Tokyo.
- Shaw, Rev. R. D. M., D.D., & W., 1907, SPG, 1328 Ikebukuro 3 Chome, Toshima Ku, Tokyo.
- Shepherd, Miss K., 1910, SPG, 1543 Shinjuku, Hiratsuka Shi, Kanagawa Ken.
- Sheppard, Miss E., IND, 12., 5 Chome, Yamamoto Dori, Kobe.

- Shimmel, Miss Edith, 1935, YMJ, 1-3 Nakacho, Yotsuya, Tokyo.
- Shipps, Miss Helen K., 1930, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Shirk, Miss Helen M., 1922, LCA, (A), 337 Tera Machi, Haruyoshi, Fukuoka.
- Shively, Rev. B. F., D.D., & W., 1907, UB, 216 Muro Machi, Imadegawa Agaru, Kyoto.
- Shore, Miss G., 1921, MSCC, Kyomachi, Gifu.
- Shriver, Miss Vivian G., 1933, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Simons, Miss Marian, 1930, MEC, Aikei Gakuen, Motoki Machi, 1 Chome, Adachi Ku, Tokyo.
- Singleton, Mr. Leslie, & W., 1921, EPM, Shinro, Tainan, Formosa.
- Sipple, Mr. Carl S., & W., 1930, 1928, ERC, 41 N. Eighth St., Allentown, Pa.
- Sister of the Community of the Epiphany, 360 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Skiles, Miss Helen, 1922, PE, Matsugasaki Mura, Kyoto Fu.
- Smith, Miss Eloise, G., 1930, MEC, 21, Itchome, Takezoe Cho, Seoul, Korea.
- Smith, Misa E., 192, SPG, 5-A Naka-Yamate Dori, 3 Chome, Kobe Shi.
- Smith, Mr. H. E., & W., 1927, IND, Kita Oji Cho, Muromachi, Kyoto Shi.
- Smith, Miss Harriet P., 1929, ERC, 28 Uwa Cho, Komega-

- fukuro, Sendai, Miyagi Ken. (Tel. 2191).
- Smith, Miss I. Webster, 1917, JEB, Okuradani, Akashi, Hyogo Ken.
- Smith, Miss Janet, PN, Hokusei Jo Gakko, Sapporo Shi, Hokkaido.
- Smith, Rev. J. C., & W., 1929, PN, 440 Glen Ave., Ellwood City, Pa.
- Smith, Rev. P. A., & W., 1903, PE, Shimokatahara, Hikoné, Shiga Ken. (F.C. Osaka 41754)
- Smith, Mr. Roy, & W., 1903, 1910, MES, 34 Ikuta Cho, 4 Chome, Kobe.
- Smith, Miss S. C., 1880, PN, (A), (Retired), 382 Del Mar St., Pasadena, Cal., U.S.A.
- Smith, Mr. Wm. B., & W., 1931, PE, St. Paul's University, Ikebukuro, Tokyo.
- Smyser, Rev. M. M., & W., 1903, IND, Yokote Machi, Hiraka Gun, Akita Ken. (F.C. Sendai 5183).
- Smyth, Major Annie, 1906, SA, 17 2 Chome Jimbo Cho, Kanda Ku, Tokyo. (Tel. Kudan (33) 479, 2344).
- Smythe, Rev. L. C. M., D.D., & W., 1913, 1916, PS, 16 Yeshino Machi, 2 Chome, Higashi Ku, Nagoya.
- Soal, Miss A. A., 1917, JEB, 72 Chimori Cho 2 Chome, Suma Ku, Kobe.
- Spackman, Rev. H. C., & W., 1922, PE, American Church Mission, Ikebukuro, Tokyo.
- Spencer, Miss Gladys G., 1921, PE, 46, Tera Machi, Aomori Shi.

- Spencer, Rev. R. S., & W., 1917, MEC, Fukuoka, Kyushu.
- Spencer, Rev. V. C., & W., 1913, 1932, MSCC, 3 Higashi Kataha Machi 3 Chome, Nagoya. (F.C. Nagoya 20297, Canada Elkyokai Mission).
- Sprowles, Miss A. B., 1906, MEC, 4 Aoyama Gakuin, Tokyo. (Tel. Aoyama (36) 2011).
- Stanfield, Miss S., 1932, JRM, 18 Nijippi Cho, Ushigome Ku, Tokyo.
- Staples, Miss Marie M., 1914, UCC, 12 Agata Machi, Nagano, (Tel. 1789).
- Starkey, Miss Bertha, F., 1910, MEC, 21 Takezoe Cho, 1 Chome, Seoul, Korea.
- Starr, Dr. P. V., & W., 1933, SDA, Box 7, Suginami P. O. Tokyo.
- Start Dr. R. K., 1930, MSCC, New Life Sanitorium, Obuse, Kami Takai Gun, Nagano Ken, (Tel. Obuse 33).
- Staveley, Miss J. A., 1928, CMS, 60 Aioi Cho 1 Chome, Otaru, Hokkaido.
- Steadman, Rev. F. W., & W., 1902, 2014 Highland Ave., Cincinnati, Ohio.
- Stegeman, Rev. H. V. E., D.D., & W., 1917, RCA, 37 Bluff, Yokohama.
- Stevens, Miss C. B., 1920, MES, Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka.
- Stevens, Dr. E., & W., 1930, PCC, Taihoku, Formosa.
- Stewart Rev. S. A., & W., 1906, 1898, MES, Gensan, Korea.
- Stirewalt, Rev. A. J., D.D., & W., 1905, LCA, 303 Sanchome,

- Hyakunin Machi, Yodobashi Ku, Tokyo. (Tel. Yotsuya (35) 5853).
- St. John, Mrs. Alice C., 1918, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Stokes, Miss K., 1922, SPG, c/o S.P.G., 56 Yuki No Gosho Cho, Minato Ku, Kobe.
- Stone, Rev. A. R., & W., 1926, 1925, UCC, Agata Machi, Nagano.
- Stott, Rev. J. D., & W., 1930, MES, 22 Sasa Machi, Uwajima Shi Ehime Ken.
- Stoudt, Mr. O. M., & W., 1917, ERC, 15 Nagacho, Sendai Shi, Miyagi Ken. (Tel. 2628).
- Stowe, Miss Grace H., 1908, ABCFM, Kobe Jo Gakuin, Okadayama, Nishinomiya. Tel. Nishinomiya 2264-5).
- Stowe, Miss M. E., 1908, ABCFM, Kobe Jo Gakuin, Okadayama, Nishinomiya, (Tel. Nishinomiya 2264-5).
- Stranks, Rev. C. J., 1928, SPG, 2 of 1158 Aza Kaketa, Mikage Machi, Kobe Shigai.
- Strong, Rev. G. N., M. A., & W., 1926, SPG, Meichisan (Naikeyama), Shimonoseki.
- Strothard, Miss Alice O., 1914, Eiwa Jo Gakko, Nishi Kusabuka, Shizuoka.
- Summers, Miss Gertrude, 1931, PE, St. Agnes School, Muro Machi, Shimotachi Uri, Sagaru, Kyoto. (Tel. Nishijin 330 (A).
- Suttle, Miss Gwen, 1928, UCC, Eiwa Jo Gakko, Atago Cho, Kofu, Yamanashi Ken, (Tel. 2591).

#### 1

- Tanner, Miss K., 1911, SPG, Koran Jo Gakko, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Tapson, Miss M., 1888, CMS, (Retired), Garden Home, 3 Chome, Ekoda Machi, Nakano Ku, Tokyo.
- Tarr, Miss Alberta, 1932, MES, MES, Kaminagaregawa Cho, Hiroshima Shi.
- Taylor, Miss Erma M., 1913, MEC, Hirosaki.
- Taylor, Miss Isabel, 1931, PCC, Language School, Y.M.C.A., Kanda, Tokyo.
- Taylor, Mrs. Mary, 1912, AG, Box 328 Sannomiya P.O. Kobe.
- Taylor, Miss Minnie, 1910, RCA, (Emeritus), 3 Oura, Higashi Yamate Machi, Nagasaki.
- Teague, Miss Carolyn M., 1912, MEC, 42, Nishi Yokona Cho, Fukuoka Kyushu.
- Tench, Rev. G. R., & W., 1920, UCC, Office: Canadian Academy, Harada Mura, Kobe. Residence: 29/4 Nagamine Yama, Oishi, Nada Ku, Kobe.
- Tenny, Rev. Charles B., D.D., & W., 1900, 1914, ABF, (A), 645 Anvill Ave., Rochester, New York.
- TerBorg, Rev. John, & W., 1922, RCA, Meiji Gakuin, Mita, Shiba Ku, Tokyo.
- Tetley, Miss Winifred, 1930, JEB, 55 Gower St., London, WC 1, England.
- Tharp, Miss Elma R., 1918, ABF, 34 of 62 Hayashi Cho, Koishikawa, Ku, Tokyo. (Tel. Kanda (25) 3115).

- Thede, Rev. Harvey, & W., 1920, PC, 500, Shimo Ochiai 1 Chome, Yodobashi Ku, Tokyo.
- Thomas, Rev. W. T., 1933, PN, 7 of 1 Asukai Cho, Tanaka, Kyoto.
- Thomas, Miss Grace E., 1931, CJPM, 169, Yanagawa Cho, Takasaki Shi, Gumma Ken.
- Thomas, Miss I., 1934, JRM, 162 Kita Yoban Cho, Sendai.
- Thompson, Miss F. L., 1905, CMS, 33 Taisho Machi, 3 Chome, Omuta Shi. (A), Trinity House, Boston Lines, England.
- Thompson, Dr. W. C., & W., 1933, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Thoren, Miss Amy, 1925, JEB, 102 Uemoto Cho, Kobe.
- Thorlaksson, Rev. S. O., & W., 1916, 38 7 Chome, Kamitsutsui Dori, Fukiai Ku, Kobe.
- Thornton, Rev. T. W., & W., IND, Shin Machi, Kaibara, Hikami Gun Hyogo Ken.
- Thurston, Mr. C. F., & W., 1927, SDA, Showa Machi, Kimitsu Gun, Chiba Ken.
- Topping, Miss Helen F., 1911, (A), 475 Kami Kitazawa Machi, Setagaya Ku, Tokyo.
- Topping, Rev. Henry, & W., 1895, ABF, (Retired), 475 Kami Kitazawa Machi 2 Chome, Setagaya Ku, Tokyo.
- Topping, Rev. Willard F., & W., 1926, 1921, ABF, 69, Shimotera Machi, Himeji.
- Torbet, Miss Isabella, 1928, JRM, 162 Kita Yoban cho, Sendai.

- Towson, Miss Manie, 1917, MES, Mori No Cho, Kanaya, Nakatsu Shi.
- Towson Rev. W. E., 1890, MES, (Retired), Mori No Cho, Kanaya, Nakatsu Shi.
- Tracy, Miss Mary E., 1903, WU, Kyoritsu Jo Gakko, 212 Bluff, Yokohama. (Tel. 2-3003).
- Tremain, Rev. M. A., & W., 1927, PN, Nokkeushi, Kitani, Hokkaido.
- Tristram, Miss K., 1888, CMS, (Retired), Poole Girls' High School, Katsuyama Dori, 5 Chome, Higashinari Ku, Osaka. (Tel. Tennoji 290). (A), 7 South Bailey, Durham.
- Trett, Miss D., 1910, SPG, 8 Sakae Cho, Shiba Ku, Tokyo.
- Trout, Miss Jessie M., 1921, UCMS, 257 Nakazato, Takinogawa Ku, Tokyo.
- Tumlin, Miss Mozelle, 1923, MES, Board of Missions, 706 Church St., Nashville, Tenn.
- Tweedie, Miss E. Gertrude, 1903, UCC, 274, Sogawa Cho, Toyama Shi, Toyama Ken. Tel. 2126).

#### U

- Uttley, Miss J. C., 1934, CMS, Poole Girls' School, Katsuyama Dori 5 Chome, Higashinari Ku, Osaka.
- UPPER CANADA TRACT SO-CIETY, 4 GINZA, 4 CHOME, KYOBASHI KU, TOKYO, (TEL. KYOBASHI (56)4573).
- Uusitale, Miss, 1903, LGAF, 1633 Ikebukuro 3 Chome, Toshima Ku, Tokyo.

#### V

- Van Kirk, Miss Anne S., 1921, PE, St. Barnabas' Hospital, 66 Saikudani Cho, Tennoji Ku, Osaka. (Tel. Tennoji 382).
- Verry, Miss Hazel P., 1918, BC, Keisen Gakuin, Chitose Mura, Funabashi, Tokyo Fu.
- Viall, Rev. Fr. Kenneth L. A., SSJE, 1935 PE, 379 Sakai Musashino Machi, Tokyo Fu.
- Vinall, Mr. G. H., & W., 1929, BS, 95, Yedo Machi, Kobe. (Tel. Sannomiya 2725). (F.C. Osaka 11083). (A) until Oct. '35).
- Vories, Mrs. J. E., 1914, OBJ, Omi-Hachiman.
- Vories, Mr. W. M., LL.D., & W., 1905, 1919, OBJ, Omi-Hachiman. (Tel. Omi-Hachi-man 456. F. C. Omi Sales Co. Osaka 5434).
- Vories, Mr. John, Jr., & W., 1933, OBJ, Omi Brotherhood, Omi-Hachiman.
- Voth, Miss Vivian, 1932, SDA, (A), Lodi, California.
- Voules, Miss J., 1913, SPG, No. 37 Goken Yashiki, Himeji.

#### W

- Wagner, Miss Dora A., 1913, MEC, Iai Jo Gakko, Hakodate.
- Wagner, Rev. H. H., & W., 1918, FMA, (A), Winona Lake, Indiana.
- Wainright, Rev. S. H., D.D., & W., 1888, MES, CLS, Board of Missions, 706 Church St., Nashville, Tenn. (From Sept. '35 Tokyo).

- Wait, Mr. J. R., 1933, JEB, 102 Uemoto Cho. Kobe.
- Walker, Mr. F. B., & W., 1903, SPG, 5 Nakayamate Dori, 3 Chome, Kobe.
- Walker, Miss Mae, 1931, MSCC, 5 Shirakabe Cho, 1 Chome, Nagoya. (Tel. Higashi 3090).
- Waller, Rev. J. G., D.D., & W., 1890, MSCC, Nishi Nagano Machi, Nagano. (Tel. Nagano 1894).
- Walling, Miss C. I., 1930, PN, 66 High St., Woodbridge, New Jersey.
- Walser, Rev. T. D., C. W., 1916, PN, 19 of 9 Tsuna Machi, Mita, Shiba Ku, Tokyo.
- Walsh, Rt. Rev. G. J., D.D., & W., 1913, CMS, 553 Nishi 8 Chome, Minami 12 Jo, Sapporo Shi, Hokkaido.
- Walton, Rev. W. H. Murry, & W., 1915, CMS, (A), Broxburne Vicarage, Herts, Eng.
- Walvoord, Miss Florence C., 1922, RCA, Baiko Jo Gakuin, Shimonoseki Shi, Yamaguchi Ken.
- Warner, Rev. Paul F., & W., 1924, 43 Chokyuji Machi, Nagoya.
- Warren, Rev. C. M., & W., 1899, ABCFM, Imadegawa Teramachi, Nishi Iru, Kyoto.
- Warren, Rev. F. F., & W., 1925, FMA, (A), 303 West Drarus St., Seattle, Wash., U.S.A.
- Watkins, Miss Elizabeth T., 1929, IND, Seinan Gakuin, Nishijin Machi, Fukuoka Shi. (Tel. 3170).
- Watts, Rev. F. E., & W., 1926, IND, Seamen's Institute, 109

- Ito Machi, Kobe. (Tel. Sannomiya 3433).
- Watts, Rev. H. G., & W., 1927, MSCC, Suido Machi, Niigata Shi, Niigata Ken. (F.C. Nagano 4180).
- Webber, Mr. P. A., Ph. D., & W., SDA, Showa Machi, Kimitsu Gun, Chiba Ken.
- Weidner, Miss Sadie Lea, 1900, MM, 1 of 15 Kuruwa Machi, Ogaki, Gifu Ken.
- Weighton, Mr. R. G. P., 1933, EPM, c/o YMCA, Kanda, Tokyo.
- Wells, Miss L. A., 1900, PN, 13 Noda, Yamaguchi Shi, Yamaguchi Ken.
- Wengler, Miss Jessie, 1919, AG, 20 Oiwake Cho, Hachioji Shi, Tokyo Fu.
- Whewell Miss Elizabeth A., 1928, MM, (A), Westerly Rhode Island.
- White, Miss Anna Laura, 1911, MEC, Kwassui Jo Gakko, Nagasaki. (Tel. 1416).
- White, Miss Sarah G., 1931, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Whitehead, Miss Dora, 1927, IND, 5929 Oi Ito Machi, Shinagawa Ku, Tokyo.
- Whitehead, Miss Mabel, 1917, MES, Lambuth Jo Gakuln, Ishigatsuji Cho Tennoji Ku, Osaka. (Tel. Minami 1475).
- Whiting, Rev. M. M., & W., 1912, UCC, (A).
- Wilkie Rev. Douglas E., & W., 1930, PCC, Tamsui, Formosa.
- Wilkinson, Mr. C. S., & W., 1916, JEB, 23 Tsuyuno Cho 2 Chome, Kobe.

- Williams, Miss Anna Bell, 1910, MES, Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka Shi. (Tel. Minami 1475).
- Williams, Miss A., 1934, SPG, 56 Yukino Gosho Cho, Minato Ku, Kobe.
- Williams, Miss A. S., 1916, CMS, Poole Girls' School, Katsuyama Dorl, 5 Chome, Higashinari Ku, Osaka. (Tel. Tennoji 290).
- Williams, Mr. F. T., 1929, JEB, 102 Uemoto Cho, Kobe.
- Williams, Miss H. R., 1916, PE, St. Agnes' School, Muro Machl, Shimotachi Uri, Sagaru, Kyoto. (Tel. Nishijin 330).
- Williamson, Rev. N. F., Th.D., & W., 1918, 1919, SBC, (A), Rome, Georgia.
- Wilson, Miss Eleanor, 1925, ABGFM, c/o ABCFM, 14 Beacon St., Boston, Mass., USA.
- Wilson, Miss Helen L., 1929, ABF, 211 Summer St., Buffalo, New York.
- Winther, Rev. J. M. T., & W., 1898, LCA, Board of Foreign Missions, 18 East Mt. Vernon Place, Baltimore, Md., USA.
- Winther, Miss Maya, 1928, LCA, 217 Nakanohashi Koji, Saga.
- Wolfe, Miss Evelyn M., 1920, MP, Eiwa Jo Gakko, 124, Maita Machi, Yokohama. (Tel. Chojamachi 2405).
- Wood, Miss V., 1933, SPG, Shoin Jo Gakko, Aodani Cho 3 Chome, Kobe.
- Woodard, Rev. Wm. P., & W., 1921 ABCFM, 50 Higashi Shiken Cho, Seoul, Korea. (Tel.

- Honkyoku 797).
- Woodd, Rev. F. H. B., 1933, CMS, 73 Matsubara Cho, Nishinomiya, Hyogo Ken.
- Woodward, Rev. S. C., & W., 1930, 1932, CMS, (A), Wroot Rectory, Doncaster, Eng.
- Woodsworth, Rev. H. F., & W., 1911, UCC, Kwansei Gakuin, Koto Mura, Nishinomiya.
- Woodworth, Miss Olive F., 1928, 105 Uemoto Cho, Hirano, Kobe.
- Woolley, Miss Alice D., 1925, IND, c/o B. B. K. Argall, Hill Pharmacy, Tor Hotel Road, Kobe.
- Woolley, Miss K., 1912, SPG, Koran Jo Gakko, 385 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Wordsworth, Miss R., 1910, SPG, (A), SPG House 15 Tufton St., Westminster, London.
- Worthington, Miss H. J., 1899, CMS, (Retired), 24, Shinsenba Cho, Hiroshima.
- Wraight, Miss M., 1933, JRM, 162, Kita Yobancho, Sendai. Tel. 3315).
- Wright, Miss A. H., 1896, IND, 436, Furu Shinyashiki, Kumamoto. (Tel. 488).
- Wright, Rev. R. C., & W., 1927, UCC, Toyama.

#### Y

- Yates, Rev. N. P., 1906, IND, Taito, Formosa.
- Young, Dr. L. L., & W., (Korea 1905: Japan, 1927), PCC,

Wolfville, Nova Scotia, Canada.

Young, Rev. T. A., & W., 1912, 1905, UCMS, 257, Nakazato, Takinogawa Ku, Tokyo. (A).

7.

Zander, Miss H. R., 1928, RCA,

25 E. 22nd St., New York.

Zaugg, Rev. E. H., Ph. D., D.D., & W., 1905, ERC, 162, Higashi Sanbancho, Sendai. (Tel. 3678).

Zoll, Mr. Donald, PE, 1933, 9 Motokaji Cho, Sendai.

# **ADVERTISEMENTS**



# THE UNDERWOOD PORTABLE



# THE MODERN PORTABLE

FOR ALL WHO WRITE

(You can type twice as fast as you can write)

SOLE AGENTS

# DODWELL & CO., LTD.

TOKYO, YOKOHAMA & KOBE Tokyo Sub-Agents KYO BUN KWAN

# The American School in Japan

#### School Year 1934 - 1935

Elementary School, Grades 1-6; Junior High School, Grades 7-8; Senior High School, Grades 9-12. Preparation for college and university entrance by certificate.

College Entrance Board Examinations. International—Interdenominational.

Management by eighteen mission and business organizations.

Boarding Department—boys' and girls' dormitories.
Dining Room for hot noon-day lunches.

Physical Education—athletic teams and informal intramural games.

School for superior children—high scholastic standing.

Development of personality—character training. A new fire and earthquake proof school building.

The ONLY American School in Japan.

Harold C. Amos, Principal
1985 Kami Meguro Nichome, Meguro Ku, Tokyo, Japan.

# BOOKS PUBLISHED IN JAPAN

are supplied by us to

### LIBRARIES, UNIVERSITIES, BOOKSELLERS, INDIVIDUALS,

the world over. Publications in

## EUROPEAN LANGUAGES OR JAPANESE.

We are prepared to search for

#### RARE AND OUT OF PRINT VOLUMES.

We place the Japanese Publishing world at your service.

#### CHRISTIAN LITERATURE SOCIETY

(KYO BUN KWAN)

2, 4Chome, Ginza, Tokyo

### OMI SALES CO., LTD.

(A Department of The Omi Brotherhood)

Omi-Hachiman, Nippon

#### Branches:

Fujiya Bldg., Toranomon, TOKYO. Daido Seimei Bldg., Tosabori, OSAKA. Main Street, KARUIZAWA.

MENTHOLATUM (at any drug or department store in Japan).

Dumont Organs (the celebrated French make).

DULCITONE (harp-like piano that never gets out of tune).

"101 BEST SONGS" (a song book for social use, with music).

STERLING HEATER (for small houses, churches, kindergartens, etc.).

O S C BUILDING HARDWARE (made in Nippon, unexcelled anywhere).

SARGENT LOCKS AND BUILDING HARDWARE (everything in these lines, of highest quality).

BENJ. MOORE CO.'S HOUSE PAINT, "MURESCO" for plaster walls, STAINS, "SANI-FLAT", FLOOR FINISHES, etc.

FOLDING CHAIRS' (that actually fold flat, yet are comfortable, quiet, durable, good-looking, and cheap).

BEDS and FURNITURE (of all kinds; both imported and made locally from our own designs).

BED-SPREADS, SHEETS and DRAPERY MATERIALS (imported direct from the manufacturers).

HAND-EMBROIDERED LINENS—made in a Christian Girls' School in Peping, China.

VARIOUS SPECIALTIES—We have a Service and Research Department continually on the lookout for new articles of worth that make for higher and more economical standards of living. NOT LUXURIES but economies are what we wish to introduce to you.

### New Zealand Insurance Co., Ltd.

Head Office: AUCKLAND, N. Z.

ESTABLISHED 1859

CAPITAL	£1,500,000
CAPITAL PAID-UP	£1,500,000
RESERVES	£1,320,311
TOTAL GROSS ASSETS	£3,224,101

The Company transacts all classes of

#### FIRE and MARINE INSURANCE

Throughout Japan and its dependencies.

#### GENERAL AGENTS:

#### SALE & CO., LTD

No. 14, 2-chome, Marunouchi, Kojimachi-ku, TOKYO

TELEPHONES: MARUNOUCHI (23) 3026 & 3027

# Nippon Kyoritsu Fire Insurance Co., Ltd.

> Managing Director; KINGO HARA, Esq.

Edited-by-a dated-flored of

Fire Policies issued at reasonable and moderate rates of premium on property of every description.

All claims promptly and liberally settled.

#### **HEAD OFFICE:**

No. 3, Ginza Nishi Rokuchome, Kyobashi-ku, TOKYO

#### PHONES:

Ginza (57) 5301, 5302, 5303, & 5304.

TELEGRAPHIC ADDRESS: "NIKKYIFIRE" TOKYO

## JAPAN CHRISTIAN QUARTERLY

INTERDENOMINATIONAL
INTERNATIONAL IN OUTLOOK

Together with the Japan Christian Year Book. (this volume)

Organ of the

Federation of Christian Missions in Japan.

Edited by a Joint Board of Missionaries & Nationals.

Price ¥1.20 Per Copy.

Order from the Publishers:

### THE CHRISTIAN LITERATUTE SOCIETY OF JAPAN

(KYO BUN KWAN)

Ginza, Tokyo

### ST. LUKE'S INTERNATIONAL MEDICAL CENTER

#### TOKYO

Open to All, irrespective of Race, Nationality or Creed

#### STAFF

Medical and Surgical, including Senior, Associate and Junior	
physicians and Internes 67	
Nurses—Graduates	
Public Health	
Students Undergraduates	
Midwives	
Social Service Workers 6	
Administrative and Executive 20	
Engineering	
Office, Pharmacy, Technical, Hospital & Out-Patient Service 211	
Total 572	
DEPARTMENTS	
IN-PATIENT	
Capacity, including new building 500	
OUT-PATIENT AND DIAGNOSTIC CLINIC	
Approximate attendance for the year 1934 180,200	
This Department includes Clinics in Medicine, Surgery, Gyne-	
cology, and Obstetrics, Pediatrics, Skin, Dentistry, Eye, Ear,	
and Throat, Tuberculosis, X-Ray, Physiotherapy, A Pharmacy and Laboratories with Pathological, Bacteriological, Meta-	
bolism, Blood Chemistry, and Physiological equipment are	
provided for the Public and Physicians of Kyobashi Ward who	
wish to avail themselves of this service.	
School clinic, for children from thirteen, primary schools in	
Kyobashi Ward.	
Pre-natal and Post-natal Maternity Clinics, conducted in co-	
operation with Tokyo Municipality.	
Infant Nursery Ward, in cooperation with the Municipality of	
Tokyo.	
PUBLIC HEALTH	
Field Service in Kyobashi Ward, with forty-eight Public Health nurses for the Clinics and house-to-house visiting in the	
Ward, and Midwifery Service.	
Well Baby Clinics in cooperation with Tokyo Municipality.	
COLLEGE OF NURSING	
Number of students Undergraduates 46	
Post graduates 7	
3 years instruction, for degree of Trained Nurse.	
1 year additional training, for Public Health Diploma.	
Telephones: Kyobashi (56) 6101—6106	
Code Address: STLUKES Tokyo.	

St. Luke's International Medical Center, Akashi Cho, Kyobashi Ku, Tokyo, Japan.

# ST. LUKES INTICKATIONAL MIDICAL PER

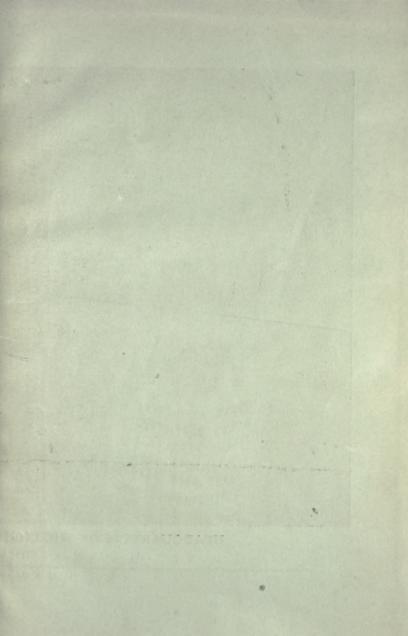
0.0

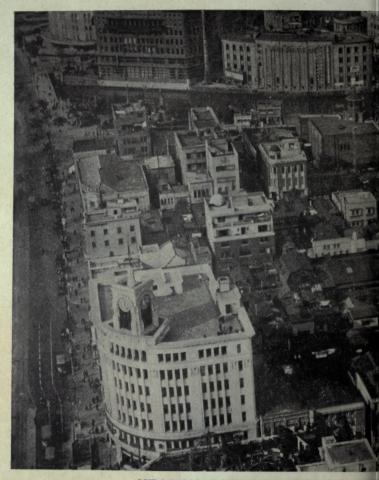
\_ 1...

O I Valor

Printed in Japan. 昭 昭 發 發 和 和 賣 行 + + 複 不 所 所 华 牟 八 -1: 月 月 製 許 京橋區銀密 £ + H H 原座 即 町四 四丸太町通上ル四丁目 二番地 行 刷 ED 印 發 編 刷 刷 行 輯 者 所 者 者 東京市京橋區銀座四 崩 R iti 害 定價 教 教 FI FS 本 堀幅 日 松 金貳圓五拾 橋 文 IK. 166 办 ツド・デイ・ゲイリー 米舟 野 舟 丁目 館 N MJ 得 文 錢 T I. EPI 菊 出 Ħ 次 刷 太 版 AB 雅士 郎 館 部

-; Carte Lynnian - 474

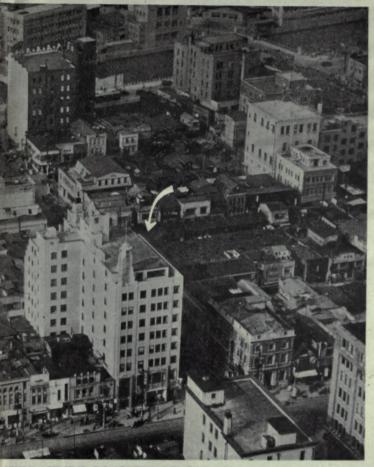




HEADQUARTERS OF THE CHRISTI

IN THE HE.

KYO BUN KWAN,



ITERATURE SOCIETY OF JAPAN
OF TOKYO ——

za 4-Chome, Tokyo.

